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CHRONICLE

Corporation Tax Upheld.—The Supreme Court of the United States, on March 13, in a unanimous decision, affirmed the constitutionality of the corporation tax provision of the tariff law of 1909. The judgment of President Taft, through whose efforts the provision was adopted and embodied in the tariff law, was sustained without reservation. As a result the government is assured of an annual revenue from this source of at least \$25,000,000. The corporation tax provides that the "special excise tax with respect to the carrying on or doing business" shall be paid by "every corporation, joint stock company or association organized for profit and having a capital stock represented by shares, and every insurance company" in the United States and its territories. By the decision an important step is taken in the direction of regulating corporations, as the law provides that they shall make returns to the Treasury Department showing their income from all sources upon which assessments shall be based. This publicity feature is regarded as one of the greatest value in solving the problems arising from the activities of so-called "trusts" or large combinations of capital.

History of the Case.—Fifteen years ago, the Supreme Court of the United States declared unconstitutional the income tax measure enacted by Congress. In order to have a valid tax the errors of that law had to be avoided. President Taft originated a plan to raise part of the revenue necessary for the running of the government by imposing a corporation tax, which he estimated would

yield not less than \$25,000,000 a year and which, being a tax upon privilege would, in his opinion, be constitutional. The proposal, which was introduced in the Senate in June, 1909, as an amendment to the tariff bill and provided a tax of 1 per cent. upon net incomes over and above \$5,000, became law as part of the Payne-Aldrich tariff act. Suits to test the constitutionality of the corporation tax were promptly begun. The first to reach the Supreme Court of the United States was that of a stockholder in the Stone-Tracy Company, of Windsor, Vt., who sought to prevent the corporation from paying the tax, on the ground that such tax was an invasion of the sovereignty of a state and also would deprive the company of its property, through making available for the use of competitors its business and trade secrets. The case was dismissed by the Federal court of the District of Vermont, and an appeal was taken to the Supreme Court, with the Solicitor General representing the government. When the Stone-Tracy case came up for argument in March, 1910, fourteen other cases likewise raising the validity of the law and decisions likewise sustaining the constitutionality of the tax had reached the court. They were advanced and heard with the original case. Owing to the death of Solicitor General Bowers, and to the fact that it was desirable that the questions involved be passed upon by a full bench, a reargument was ordered. This reargument was had in January of this year.

Warships Withdrawn.—All the American ships in Mexican waters were withdrawn in accordance with

orders issued by the acting Secretary of the Navy, following a formal protest to the State Department made by Señor Francisco Leon de la Barra, the Mexican Ambassador in Washington. Mexico's opposition was principally due to the effect which they would have on the people of Mexico. The presence of American war vessels in Mexican ports, where an American naval vessel had not been seen for many years, together with the extensive military preparations in Texas, would tend, the officers of the Mexican Government thought, to create in the minds of the people of Mexico suspicion of the stability and strength of the Diaz administration.

Death of John B. McDonald.—John Bartholomew McDonald, railroad contractor and builder of New York's subway, died in New York on the feast of Ireland's Patron Saint. He was born in Ireland, November 7, 1844, and at an early age came to America. He began life as a poor boy. His father was a contractor before him, and he was a cellar digger before he was a contractor. The son got a position as timekeeper when the Boyd's Corner reservoir, Putnam County, New York, was building, and used the opportunities he had to study the latter day problems of construction. Before long he was actively engaged in some of the most important work in the United States and Canada, including the High Bridge branch of the New Jersey Central Railroad, the Georgian Bay branch of the Canadian Pacific, the Boston and Hoosac Tunnel, the Buffalo extension of the Delaware, Lackawanna and Western, and portions of the West Shore Railroad system.

He did \$18,000,000 worth of work on the harbor of San Francisco; he constructed 400 miles of the Canadian Pacific Railroad; he constructed the railroad tunnel for the Baltimore & Ohio under the streets of Baltimore; he filled a half-contract for the bridge at Montreal; he helped to build the Northwestern Elevated Railroad in Chicago; he dug nine miles of the tunnel for the Chicago water-works, and a double track tunnel at Hamilton, Ont., and it was he who constructed the Entre Rios Railroad on the west coast of South America. His fame, however, rests chiefly on the \$35,000,000 contract for building New York's subway, a work that included digging and blasting out 3,000,000 cubic yards of earth and rocks in the streets of a crowded city. This great task he finished without a hitch and within the time specified.

John B. McDonald, says a local paper, "deserves to be honored and remembered with John A. Roebling, the builder of the first East River bridge; with James B. Eads, of the Mississippi bridge and jetties, and with the modern vulcans, titans and worldsmiths who have cut the Hoosac Tunnel, carried a railroad over the open sea to the Florida Keys and scooped down mountains at the Isthmus.

"The death of this strong-handed civilizer on the great Irish anniversary should remind the country of the vast contribution that has been made to the United States

by refugees from the little green island across the sea. For John B. McDonald, like many other famous Americans, was born of an Irish peasant family that was driven by famine and rack-rents to this Western land of promise."

He was attended in his last illness by Archbishop Farley, and his funeral took place from St. Patrick's Cathedral on March 20.

Mexico.—The charge of slander which had been brought by a petty public official against the editor of *El Pais* has been withdrawn and all proceedings stopped. The seals of the court on the office and pressroom were removed after ten days, and the newspaper was permitted to appear as usual. This modest triumph of the liberty of the press has called forth warm congratulations for the editor of *El Pais*, whose one offence was that he had published accounts of official despotism and brutality.—The widow of Aquiles Cerdan, who was arrested as an accomplice at the time of his death, last November, when the revolutionary movement broke out in Puebla, recently gave birth to a daughter in the Puebla hospital, where she was being kept under guard.—The Mexican minister of foreign affairs has explicitly denied that Mexico has given to Japan any special favors in the Tehuantepec Railway, or a coaling station on the Pacific.—The work of removing out-of-date officials who encumbered the State administrations is making rapid progress. The legislature of Yucatan is the latest to give the Governor "unlimited leave of absence," and to elect his successor, General Curiel, who was sent from the capital.—The two revolutionary movements, one Socialistic, under the journalistic leadership of Ricardo Flores Magon, domiciled in El Paso, Texas, and the other under Provisional President Madero, who is simply anti-Diaz, continue to occasion alarmist rumors. No great battles, no decisive encounters are reported. There seems to be a return to the guerrilla warfare in which Diaz became so expert before he reached the presidency.—The stoning of the national palace by a mob proves how the now old and fangless lion of Oaxaca has lost prestige.

Canada.—The British Government denies that its Ambassador in Washington took part in the Reciprocity negotiations. This apparently is true as regards the time the Canadian delegates were in Washington. But Mr. T. D. Monk shows in the *Devoir* that he had a very great share in bringing up the question, and imposing it on the Laurier Cabinet. The Rev. J. A. McDonald, editor of the *Toronto Globe*, as Mr. Monk points out, tells how he himself went to Washington to start the movement, how he saw Senators and Congressmen, the Secretary of State and the President himself on the subject, and that the only person fully cognizant of his dealings was the British Ambassador, with whom he conferred every day. He went to Ottawa, at the President's request, to arrange

an interview for him with Sir Wilfrid Laurier or some other minister; and Sir Wilfrid knew nothing of what was going on until he broached the subject. Mr. Monk adds that, according to common report, Sir Wilfrid was opposed to the whole business, but afterwards consented to it for reasons regarding the preservation of his parliamentary majority. He also challenges Sir Wilfrid's assertion that Reciprocity will not affect Imperial Preference, pointing out that under the most favored nation clause of commercial treaties, fourteen other countries will have a claim to share in the concessions to the United States.—The Cunard Company has acquired the Thompson Line, and will enter the Canadian Atlantic trade at the opening of navigation.

Great Britain.—Sir Edward Grey, Minister of Foreign Affairs, spoke very sympathetically in Parliament of President Taft's proposal for an arbitration treaty. Mr. Balfour assured the Government of the support of his party in the matter, and the Archbishop of Canterbury is arranging an immense meeting in Albert Hall in its favor. The press is generally favorable, but does not see how such a treaty can lead directly to a reduction of armaments. The Radicals, however, are preparing to use it to urge this policy.—The endeavors England is making with the Turkish Government to obtain control of the Persian Gulf end of the Bagdad Railway are causing considerable ill-feeling in Germany, which by its contracts claims the whole line.—A teller in a branch of the London, County and Westminster Bank has been convicted of embezzling £100. He had served the Bank for 23 years, and his salary was only £210 a year. The disproportion between his salary and the sums passing daily through his hands may have had something to do with his fall.—News from India tells of a recrudescence of plague. For the week ending February 11 there were 24,715 cases and 22,278 deaths, of which 11,116 occurred in the United Provinces. In these the total deaths for 1908 were only 22,878, and in 1909, 38,298.

Ireland.—The St. Patrick's Day celebrations in Ireland and Great Britain were more numerous and elaborate than usual, and were characterized by an air of buoyant hopefulness, owing to the recent specific pronouncements of the Government on the early introduction of a satisfactory measure of Home Rule. Mr. Dillon declared in Aberdeen that the scheme should and, he believed, would be a generous one. "Half measures on questions of this nature are always mischievous in their effects on both countries. The Unionist plan would have brought not peace but the sword to South Africa. It would have been used by the Boers to win a full measure of self-government, with the result that the home Government would have been called upon to interfere perpetually, and South Africa would have been ultimately lost. The Irish measure to win fruit must strike the imagination of the people by its generous fulness, bringing full re-

sponsibility on all classes to work together for the good of their country." Mr. Dillon insisted that no church had ever a cleaner record on the question of toleration than the Catholic Church in Ireland, and its greatness was largely due to the fact that it never in its history touched the money of the State. Speaking of the *Ne Temere* decree he said, "every Christian people must reserve to themselves the right to defy the law if convinced that the laws of the land are opposed to the laws of Christ."—The Irish Party has planned a campaign of enlightenment on Home Rule to be carried on in Great Britain. Their most efficient speakers will address meetings throughout the country and Home Rule literature will be widely disseminated.—Bishop Foley of Kildare and Leighlin, congratulated the County Councils on having generously provided for Scholarships in the National University. The Scholarships should be open to all, ladies included, who gave promise of rare talent, but he could not advise parents to send their daughters to any University College where they would be compelled to incur the dangers of co-education. Separate education for ladies should be provided by the Governing Board.—Mr. Augustine Roche has been elected, unopposed, for North Louth, Mr. Healy having declined to contest the seat.

France.—M. Monis, the new Premier, was educated in a Jesuit college; so was Caillaux, the Minister of Finance; Cruppi, the Minister of Foreign Affairs, was once President of the Conference of St. Vincent de Paul; Dumont, Minister of Public Works, was piously brought up by his uncle, a parish priest, and was at one time tutor in the Dominican College of Arcueil; Messimy, Colonial Minister, is of a Catholic family; but the Freemason Massé, who is Minister of Commerce, and the Protestant parson's son Steeg, who is entrusted with the education of once Catholic France, find congenial associates in these Catholic deserters. There seems to be a general impression that the new Ministry will not last long. It is largely made up of the followers of Combes. Monis announces that his policy will be to preserve all the Republic's conquests intact and to admit no idea of stagnation or recoil. In other words he proposes to continue war against the Church.—The publication of the letters of Waldeck-Rousseau continues, and according to the *Correspondant*, the man of the motionless face who gave the impression of a passionless and mighty personality, turns out to be a timid, hesitating individual, whose inability to make up his mind was increased by the infirmities that are characteristic of the mentality of a lawyer.—The Anti-Masonic Association informs the world that the new Prime Minister is a Mason, as are the President of the House Dubost; the President of the Council of Ministers Brisson; the Minister of Marine Delcassé; Minister of Agriculture Bertheaux, besides a great number of the Sub-Ministers of State.—An agreement is announced between

France and Morocco, in virtue of which Morocco will form a standing army of 5,000 men, to be commanded by French officers, in order to keep the wild tribes in order. In return, France will forego provisionally the indemnity she was receiving for the expenses of the Chouia expedition three years ago, which means an annual payment of \$520,000. Not only that, but the Government authorizes the Bank of Morocco to make advances to Mulai Hafid up to \$2,000,000, to organize his troops.

Portugal.—The majority of the hierarchy have admitted that under the law, which comes down from the times of the monarchy, the Braga administration could suppress their collective pastoral, and they have directed their parish priests not to publish it. The bishops were threatened with legal action if they did otherwise.

Rome.—The difficulty with Spain has not been settled. Canalejas has expressed the desire to reopen negotiations, and has declared his desire to hear what observations the Holy See may make about some future laws after they shall have been presented to the Cortes. In other words, he considers as out of the question any discussion of the law about limiting the Religious Orders, and also of articles 29 and 30 of the Concordat. To this the Holy See replies 1st, that any negotiations on the subject of Religious Orders and Congregations have for their starting point the dispositions of the Concordat and the principles of Canon Law according to the tenor of Article 43 of the Concordat, so that no modification of the present judicial status of the Orders and Congregations can be made without a previous agreement with the Holy See.

2d. That the negotiations be extended to that part of the proposed law on the associations which regards religious associations.

3d. That during the negotiations the Spanish Government abstain from doing anything apt to hinder the result of said negotiations.

This means that the Pope asks Spain to keep a solemn promise and overlooks the fact that such promise has already been violated flagrantly. But Canalejas seems anxious to imitate Briand.—The organization of Italian Catholics has been undertaken outside of general politics, and they are being encouraged to federate for the good government of municipalities and communes, and for the promotion of social economic movements for the welfare of the people and for other purposes. Eleven years back, the Government had suppressed hundreds of Catholic societies; a few years ago an effort was made to revive them, but Don Romolo Murri and his followers made that movement end in disaster and now, a third time, something is being attempted.

Italy.—On March 17, the fiftieth anniversary of the unification of the country into one kingdom was celebrated. On March 18 the Cabinet resigned because of an adverse vote on the matter of electoral reforms. Luzzati wanted delay, but the House voted him down by a

vote of 265 to 75. The consequence is that the Exposition will open without a Prime Minister, and as there is trouble in the municipal council in Rome, it is possible that Nathan the Jew may not be in control of the city.

Germany.—A representative of the Foreign Office made an extended statement on the German-American potash negotiations before the Budget Committee of the Reichstag. The statement outlines a condition of affairs which appears to preclude the possibility of the tariff war earlier threatened. The German note to the State Department in Washington was summarized, and it was stated that though the full text of the American reply had not been received a sketch of the same cabled by Ambassador Bernstorff indicated that the United States Government accepted the German view that the differences could be settled by private negotiations between the interested parties.—The compromise mentioned as probable in a former chronicle regarding the constitution proposed for Alsace-Lorraine has been accepted. The Committee considering the measure have agreed to accept the original draft of the Government outlining the main features of the constitution with but one amendment. The change agreed upon is that granting the new state three votes in the Bundesrath.—Prince-Regent Luitpold, of Bavaria, published a message of cordial thanks to all who took part in the splendid manifestation of affectionate recognition of his ninetieth birthday on March 12. In a lengthy Cabinet Order he makes special, grateful mention of the generous remembrance tendered by his people on that memorable day. The magnificent sum of 1,500,000 marks, as is known, had been presented to the Bavarian ruler, following his own request that the day should not be marked by any elaborate and expensive functions. Of this sum, the Prince-Regent announces, he will set aside 500,000 marks for the founding of a hospital for tuberculous children, 500,000 marks he will give to the work of those interested in the case of needy and dependent youth, and 300,000 marks he will devote to the pension fund of the old soldiers of the Kingdom.

Austria-Hungary.—In a recent comment on the adjournment of the Budapest session of the Delegations, a well-informed Hungarian correspondent affirms that Count Khuen-Héderváry and his Cabinet have grown in strength during it, and that the outlook for the National party is decidedly more favorable than it was at the beginning of the session. He speaks of the presence of Archduke Francis Ferdinand, the heir apparent, at its opening as an incident important in its bearings for the future. A number of stories, it seems, had been floating about putting the Prince in an unfavorable light with the Hungarians. The excellent bearing of Francis Ferdinand during his visit to the capital and his sympathetic handling of the representatives of the different political parties, whom he met during his stay, wrought a distinct change of sentiment in his regard.

QUESTIONS OF THE DAY

Spanish Politicians Against the Church

The Liberals.—Should our remarks happen to fall under the eye of a Spanish Liberal, he would be indignant at seeing himself classified with the anti-Catholics. And, indeed, if to be called a Catholic it suffices to hear Mass on Sundays and Holy Days, to belong to some association or pious confraternity, to educate one's children in Catholic schools, and even to have a private chapel or oratory, it would undoubtedly be unjust and arbitrary to stigmatize as anti-Catholic those Spanish Liberals who, while they frequent the churches, receive the sacraments, and belong to the Conferences of St. Vincent de Paul, defend the supremacy of the civil power over the Church, advocate the establishment of the so-called "neutral" schools, and when in Parliament vote for discriminating laws against the religious orders, like the sadly famous "padlock law," treat the Holy Father as they might treat their porter, and make common cause with the revolutionists and Freemasons of the whole world because in the name of law and justice and public retaliation, Ferre, was shot in the trenches of Montjuich.

We may be told that the foregoing is utterly contradictory and paradoxical. So it is. But bear in mind that Spain is the fair land of paradoxes; and that among the Spanish Liberals one is not to waste one's time in hunting for principles and convictions. Among them, personal interest, ambition and egoism, thrive as in their native soil. They have no common standard, no one recognized leader. Their political activity consists of an incessant and continuous struggle for control. All those who rise a little above the common level in the party aim at the leadership, and to realize their ambition, they know of no better way than to surpass their rivals and competitors in proposing a more radical program in the domain of religion. By this means, Count Romanones rose above Montero Rios, Moret rose above Romanones, and Canalejas rose above Moret. Who will rise above Canalejas to-morrow, oust him from his position, and assume the leadership of the party and the presidency of the Council? *¿Quien sabe?*

Can our readers now explain to themselves the anti-clericalism of those famous Spanish Liberals, who hear Mass in the morning, then accompany their sons to the colleges of the Jesuits or the Piarists, and who devote the afternoon to uniting their voices in Parliament to those who demand the expulsion of the religious orders, and the severance of all relations with the Holy See? Can they understand how Canalejas could speak in the most moving terms of the piety, the beneficence, the self-sacrifice and the charity which reign in convents and, a few days later, put through his celebrated "padlock law," which prevents the establishment of new religious houses in Spain? Are they able to make out how he can

call himself in full Parliament, not once, but many times, "Catholic, very Catholic," and yet trample on the Concordat and give to its provisions a forced significance while acting, as it were, behind the back of the Holy Father? Insubordination, divisions, antagonism, and personal squabbles are the characteristics of the Liberal party, which, as a matter of fact, has no life but that which is breathed into it by the journalistic trust constituted by the three Madrid dailies, *El Imparcial*, *El Liberal*, and *Heraldo de Madrid*. These three newspapers monopolize public opinion in Spain, and constitute what Maura once called the "*caciquism* of the press."

On all occasions their stand serves as a compass to the Liberals; they start and keep up every anti-clerical campaign; they egg on their patrons to the violent solution of religious questions; they have created that spirit of jacobinism and "Combesism" which hovers around the cabinet over which Canalejas now presides. Beyond the sphere of these three papers, the Liberal party is only a fiction, a mere name; it does not receive support from strong elements in the nation; it has not taken root in the minds and hearts of the people. It lives solely and exclusively through official protection, and its life is imparted by those in power, who, with a scandalous prodigality, heap upon their followers all kinds of appointments, preferments, subventions and lucrative posts. Were the suffrage in Spain something real, were the elections more than a farce and a silly comedy, the Liberal party could with difficulty carry more than two dozen seats in the Cortes. We think that we have expressed with sufficient clearness the political practices and the administrative morality of the Liberals.

The Republicans.—Undoubtedly, they are the most numerous and most popular party in Spain. Their closely formed ranks are made up of all the Freethinkers, of all the enemies of the Church, of all those who are tired of the excesses of the monarchistic parties, and of the ignorant and uncultivated illiterates, who see in a republic their beautiful ideal of a life without work, in the enjoyment of an unbridled liberty that knows no limit, check or curb. The Spaniard is essentially a southerner, hot-headed, little given to reasoning and not disposed to reflect; he is an extremist; no half-way measures for him. This is precisely the reason why neither the Liberals nor the Conservatives have ever had a firm hold on the people; the people, that is, the ordinary run of people, are for Don Jaime and absolutism, or, failing that, for a republic.

A fair idea of the power and influence of the Republicans can be gathered from the fact that not only in the great centres of population, like Madrid, Barcelona, Valencia, Bilbao and Seville, but also in smaller cities and in insignificant villages, they are commonly a majority in the local municipal council. Their influence would be far greater and would constitute a grave danger to the monarchy if their political leaders could bring oneness of aim, harmony and good sense to bear upon the deter-

mination, the enthusiasm, the courage and the might of the masses. Just here is the weakness of the Republicans. Personal spite, petty jealousies, private hates and public quarrels are the order of the day among such Republican leaders as Lerroux, Soriano, Sol y Ortega, and Azcárate, and so of all the others. Among the Republicans there is not one man of distinction, prominence or renown. There have been such in Spain, but they are now dead. The Republicanism of thirty or twenty or even ten years ago has given place to a political fury which has dragged the people over the precipice of irreligion and jacobinism into a pit which has come to signify "Hatred to the priesthood and to the Church." This explains Lerroux's popularity, for he is the most radical exponent of latter-day Spanish republicanism. We shall have more to say about this man, who has risen from obscurity and poverty to the command of forty thousand followers in Barcelona, and aims at extending his influence over all Spain.

The Socialists.—It may come as a surprise that the Socialists should have a place among Spanish political parties; but Spanish socialism, laying aside its true character for the time being, has allied itself with republicanism, and thus supported has vaulted into the arena. One fact will give American readers a good insight into the tactics of our Socialists. At the last parliamentary election, the Socialists succeeded in returning their leader, Pablo Iglesias, a man of little intelligence and less refinement. We naturally thought that he would raise his voice and use his vote in favor of the Spanish workingman, in the way of lower prices for food, higher wages, and shorter hours. He didn't. The only time he opened his mouth in the Cortes was when he affirmed that rather than see Maura return to power, he and his party were ready to have recourse to physical force. It is not to be forgotten that, as we noted when speaking of the Conservatives, nearly every law now in force in Spain for improving the condition of the laboring classes has been drafted and put through by them. It follows, therefore, that Iglesias is against Maura not as a legislator but as a politician. Lastly, the name "Republican-Socialistic League," under which the two parties fraternize and hobnob, expresses clearly enough the attitude of the followers of Marx in Spain. NORBERTO TORCAL,

Editor of *El Noticiero*, Saragossa, Spain.

The Anti-Modernist Oath.

Modernism in the Church has obliged the Pope to take measures to root it out. To this end he requires the clergy engaged in the ministry or in teaching, to declare under oath their acceptance of his doctrine and decrees in the matter. This is made on all sides the occasion of an outcry one would not complain of, were it directed against the proper persons; for one is humiliated to think that among the clergy are some so treacherous as to be discoverable only by such means. But the outcry is

against the Pope: for those who make his action necessary the world has nothing but sympathy.

It is a noisy and incoherent outcry, consisting in the reiteration of the charges that the Pope's method is a novelty, an offence against individual liberty, an interference with the progress of science and a violation of the rights of the State, especially when clerical professors are employed in state universities.

The first charge is unworthy of a school boasting always of its scholarship and research. Such declarations are of the commonest occurrence. Protestant denominations still require as the condition of membership the solemn profession of their faith. The history of the Arians is in great part the history of the fortunes of their successive formulas. The Reformation abounded in confessions of faith. The Assembly of the Gallican clergy drew up its unorthodox articles which secular authority and spiritual conspired to impose on all. As for the Holy See, St. Hormisdas required subscription to a renunciatory formula from every participator in the schism of Acacius. The creed of Pius IV, even to-day, is professed under oath by all concerned. The condemnation of the five propositions of Jansenius was imposed under oath for the same reason that an oath is required to-day; for the same bad faith was in their defenders as is in the Modernists. So far, then, is Pius X from novelty, that he simply follows the practice of his predecessors; a practice so evidently coming out of the nature of things that it is used, not only by every sect retaining the idea that a definite belief is the essential bond of every religious body, but also by the civil power, notably by the British Parliament to secure a guarantee of the Protestantism of the King.

The second charge takes for granted a position Modernists share with every other Rationalist, namely, the absolute freedom of the individual intellect. The Church, on the contrary, holds with St. Paul the supremacy of God's revelation of which it is the infallible depository. Hence it is no tyranny to require all teaching in the Church to fulfil the Apostolic test by bringing their intellects into subjection to the obedience of faith. Gospel authority is not needed to prove that no man can serve two masters. The most liberal modern governments cast out an official using his place to disseminate ideas contrary to their principles. This charge, nevertheless, appeals to certain Catholics, bewildered with the false notion that, apart from dogmas formally defined, they are free to hold and propagate their own views. We cannot discuss their error here, and it must suffice to remind them of the twenty-second proposition condemned in the Syllabus: "The obligation strictly binding Catholic teachers and writers is confined to those things only which the infallible judgment of the Church proposes as dogmas of the faith to be believed by all"; of the doctrine of the Vatican Council that the material object of faith includes, not only the content of the written word of God and of tradition and the solemn definitions of the

Church, but also what it proposes by its ordinary and universal magisterium to be believed as divinely revealed; of the condemnation of Pius IX in the encyclical "Quanta Cura," of the opinion that one can, without sin and any loss of his Catholic profession, refuse obedience to the judgments and the decrees of the Apostolic See regarding the general good of the Church, its rights and its discipline, provided they do not touch dogmas of faith and morals; and to point out that all this teaching expresses no more than what the Church has ever required in proscribing opinions with a note falling short of heresy. The true Catholic, therefore, receives every word of the Vicar of Christ, neither exaggerating nor minimizing, with reverence and unfeigned submission. He is ready to be taught, and he understands that the obligation of an obedience and intellectual assent, supernatural, founded on faith, a certain extension of faith, has a scope far wider than the dogmas of faith.

The third charge merely renews the twelfth error noted in the Syllabus, viz.: "The decrees of the Apostolic See and of the Roman Congregations impede the free progress of science." The Vatican Council tells us that, though faith is above reason, there can be no real disagreement between them. The reason it gives is to all believing adequately in God and His revelation, a truism: "The God who has endowed man with the light of reason, is the same who reveals mysteries and infuses faith." The fondest votary of modern science knows much of it to be but tentative, ending too often in false conclusions. Theory follows theory in every branch, and the first function of the new is to show the errors of its predecessor. The Church has lasted nearly two thousand years. During the greatest part of its existence it has been in close contact with the science of each age. The definite conflicts alleged by those who claim to have history at their fingers' ends, are so few, that all reasonable men are weary of the recrudescence of such fables as the excommunicated comet and the garbled story of Galileo. On the other hand, volumes would be needed to record all the Church has done for science. That they exist to-day, scientists owe to the Church they revile, the patron of science, not its enemy. Life is too short to be wasted in following false lights; and if men of science but knew the gift of God, they would welcome the guidance of the Church which, possessing the highest truth communicable to man, yet respecting reason as God's gift and reason's rights within its proper sphere, would not tyrannize over them, but watch, warn, direct. But self-love prefers the profitless part of the rebellious child, spurning the care of parent and nurse, and falling from difficulty into difficulty, from danger into danger.

So much for science within its own limits. But with these it is not content. It intrudes into the domains of the Church; and the modernist cleric's peculiar treason is, that he betrays to the enemy the citadel he is pledged to defend. Of God's revelation, written and unwritten, the Church is the guardian, the only interpreter, and it

must repel vigorously every attack on it from without and repress sternly every treason against it within. The State employing the clergy as teachers, has no right to determine the form of what they teach. As Herr Porsch said lately in the Prussian Diet, "As long as Prussia has religion taught in the universities and the secondary and elementary schools, it will not be the Prussian Minister of Worship, but the Church, who will determine the sense and content of Catholic teaching." The Minister of Worship saw the truth of this, for he declared that the Government "attaches great importance to the system under which future priests follow the theological courses in civil universities, and will therefore continue to nominate the professors of the Catholic faculties from those who have taken the oath."

Plain statements such as this do not suit our enemies, who prefer calumnies. They represent the Pope's free concession, whereby the oath is not imposed on priests teaching the sacred sciences in civil universities, to be the result of revolt, whereas such professors in the University of Breslau and other state institutions, while availing themselves of the dispensation, declare that the oath neither changes nor goes beyond the rule of faith. Garbling a speech of the Prussian Minister to the Vatican, they make it a threat of war, while it was really the reverse. More than once they have attributed to the Catholic King of Saxony sentiments utterly foreign to him, and they miss no opportunity to misinterpret the words of the Holy Father.

The reason of the Modernists' bitterness is obvious. As a writer in the Cambridge Modern History, sympathizing with them and fiercely hostile to the Church notes, they had taken up the theory that such documents as the Syllabus are disciplinary rather than dogmatic, to a great extent matters of policy, expressing the temporary opinions of a governing body, and to be in time tacitly, if not avowedly, withdrawn (Vol xi, page 717). Our comments on their charges show the real cause of their indignation. They have been awakened rudely from pleasant dreams, to see Pius X standing before them for all St. Hormisdas, Alexander VII and Pius IX claimed, a Pope of the Syllabus and of the Vatican Council, instead of the plastic thing they had imagined he might become.

HENRY WOODS, S.J.

Religion and Modern Scientists *

A certain class of writers, chiefly the exploiters and retailers of scientific discovery, have been proclaiming loudly and widely in text-book and brochure since the days of Darwin that science has sapped the foundations of religion, and those who still believe in God as the primal and sustaining cause of all things are medieval

*Christianity and the Leaders of Modern Science. By Karl Alois Kellner, S.J. Translated by T. M. Kettle, B.L. Introduction by Rev. T. A. Finlay, S.J. St. Louis: B. Herder.

survivals, out of touch with modern progress and negligible by scientific men. Human thought, we are told, is a physico-chemical resultant, nature is self-sufficient for its own operations, and all origins are promptly explained by the magic catch-words of the evolutionary cult. This kind of chatter is echoed in newspaper, magazine and novel; it is the stock-in-trade of contributors who, innocent of science and logic, would affect a learned air; and it duly impresses the equally innocent editor and publisher. It is, therefore, very widely disseminated, and directly or indirectly, by precept or suggestion, the reader is inoculated with the idea that religion has been put out of joint by modern science, and has ceased to be food for the strong-minded.

The true facts of science, unhampered by the graftings of a false philosophy, are, of course, always in accord with the facts of religion, since the laws of both derive from the same source. And the greatest scientists, with very few exceptions, have placed in evidence their recognition of this harmony. Father Kellner reviews the list in a most interesting and instructive volume, and shows conclusively that the great discoverers of the nineteenth century, the men who have advanced the natural sciences to their present position, and whose names go down to history identified with their discoveries, not only believed in the existence of God and a spiritual principle in man, but found their belief intensified by their researches. The majority of these were professing Christians, many of them Catholics of admirable piety.

Blot out their names and deeds from the records of the last hundred years, and you have practically erased the scientific and commercial progress of the century. The Law of the Conservation of Energy, that fruitful source of practical discovery, formulated or developed by Von Rumford, Davy, Mayer, Helmholtz, Hirn and Joule, would have to be rediscovered, and another Lord Kelvin would have to be found to apply its consequences to the Kosmos. Modern chemistry would have to be started anew, for Berzelius, Schönbein, Dumas, Liebig, Sainte-Claire Deville, Chevreul, were firm believers; four of them were Catholics, and Chevreul, the greatest, was as remarkable for his piety as his genius. Without Galvani, Volta, Ampère, Faraday, Coulomb and Ohm, electricity would be still in its infancy, its modern developments would be unknown, for Edison, Marconi and the rest would not have the principles of these pioneers to build upon, and even its terminology would have to be recast.

Galvani belonged to the Third Order of St. Francis, and Ampère and Volta were ever as ready to defend the Catholic Faith as they were exemplary in its practice. They had made themselves thoroughly acquainted with both sides of the controversy between scepticism and religion, and hence their testimony outweighs that of a thousand dabblers in science, who had made no special study of the points at issue. They move Father Kellner to a very pertinent digression of wide application:—

"When the half-educated man of the world glides in an electric car through the streets under the golden glow of electric lamps; when he converses with friends hundreds of miles away and even recognizes their voices; when he commits to express train or steamer a message for America or Australia, how often pride in these marvelous inventions brings to his lip a curl of contempt for the old woman telling her Rosary beside him, or for those others who are gabbling of religion and churches! How apt he is to dismiss the past with all its beliefs and achievements, Christianity included, as obsolete and exploded. And yet his contempt is itself contemptible, and is merely a token of ignorance and shallowness. The intellects that laid the foundation of all these marvels bowed in acceptance before the truths of Christianity; the skilful hands that were first to unveil on the laboratory table the secret laws of electricity did not scorn to be folded in prayer, and Volta and Ampère told their Rosary beads as humbly as any poor woman. Let unbelief seek what capital it can find in other fields of science; in the field of electricity, which more than any other attracts and dazzles the masses, it will certainly find no authoritative name to serve as a weapon against Christianity."

But in the other fields Christianity is overwhelmingly in evidence. In Astronomy Piazzi, Secchi, Bessel, Herschel, Leverrier; in Mathematics Gauss, Cauchy, Poiseux, Laplace—whose supposed scepticism is proved unfounded; in Physics Maxwell, Fresnel, Fizeau, Foucault, Stokes; in Physical Geography Ritter, Maury, d'Abbadie; in Mineralogy Haüy, Von Fuchs, Mallard; in Geology Cuvier, de Beaumont, d'Omalus, Dana, Lyell, Bischof, Lossen; in Physiology Müller, Schwann, Volkmann, Bell, Bernard, Laënnec, with practically all the great names, including the greatest, Pasteur—and the same holds true in Zoology and Botany from Von Baer, Agassiz, David, and Beneden to Förster and Von Martius—these are but a few of the builders of the century's scientific progress, exclusive of living scientists, who are cited by Father Kellner as confirmed by their researches in Christian belief. Most, if not all, could reply with Pasteur to the sceptical enquirer: "It is just because I have thought and sought so much that I believe with the faith of a Breton peasant. If I had thought more and studied more, I would have come to believe with the faith of the Breton peasant's wife."

Even in favor of Evolution, understood as the production of species by the Creator through genetic development rather than by special creative act, Catholics have taken prominent part. Before Darwin was born Ampère (1803) agreed with Saint-Hilaire that, granted the spiritual principle in man which is outside physical laws, the successive development of living organisms through an inherent power infused by the Creator, is not opposed to Christianity, but rather exalts our conception of the wisdom and omnipotence of God. D'Omalus held the same view against Cuvier, 1830, and Lossen, Waagen and David, all loyal Catholics, defended it. Father Wasmann protests against the unwarranted perversion of the hypothesis by Haeckel and others to infidel purposes, and in-

sists that, whatever be its scientific value, it contains nothing irreconcilable with Christian belief.

Lord Raleigh instances Newton, Faraday and Maxwell as a proof that the scientific habit of mind is not inconsistent with vigorous Faith. His friend, Lord Kelvin, also a Protestant, insisted that "scientific thought is compelled to accept the idea of creative power. Every action of human free will is a miracle to physical and chemical and mathematical science. . . . If you think strongly enough you will be forced by science to belief in God; you will find science not antagonistic but helpful to religion." In fact a great many scientists, such as Virchow, Du Bois-Reymond, Wundt, Von Baer, Romanes, who started as materialists, were compelled by their researches to recant their original declarations and avow their belief in God.

How then has the notion gone abroad that science is hostile to religion? Von Helmholtz replies that the hostility or indifference of a certain class is due not to science, but to the bias of a false Hegelian philosophy which has nothing to do with it. Another reason is that the apostles of unbelief were excellent advertisers. Haeckel and Vogt are not ranked high by German scientists; Tyndall, Huxley and Spencer have added little to the sum of scientific knowledge, but they had the gift of style, they wrote in the popular magazines, went about lecturing to the popular taste, till their imaginations had transformed fascinating but unprovable hypotheses into the "gospel of science"; and so they got themselves talked about, while the true masters of science were toiling silently in the laboratory, or writing for students with technical accuracy in a style untuned to the popular ear. The pool was full of excellent fish, but the public, hearing only the croaking of the frogs, called it a frog-pond.

Meanwhile the Science primers and biographers, taking their note from the popularizers, either gave no hint that such men as Ampère, Volta and Faraday were firm believers, or represented them as materialists and sceptics. Pasteur's practical achievements have impressed his name on every language; where in our secular organs or biographies do we find an allusion to his Catholicity? The recent contest for membership in the French Academy was chronicled in a thousand newspapers, but who could gather that both candidates, Madame Curie and M. Branly, were staunchly Catholic in faith and practice? How many are aware that Branly is the real discoverer and made the first practical applications of wireless telegraphy, and that, a doctor of medicine as of science, he was the first to apply electricity to medical treatment? Devoting himself to Christian education in the Catholic Institute of Paris, he declined a chair in the Sorbonne, and hence his numerous discoveries and brilliant scientific works have been rigidly excluded from official notice. But his character as a teacher and a scientist were achieving better results than notoriety. It was said of him: "If Ampère's Rosary converted Ozanam, thousands of

admiring students have been rooted in religion by the faith and piety of Branly."

While Christian scientists of Branly's type, the true architects of modern progress, are unknown to the public, Haeckel, Huxley, Spencer and their parasites with their materialistic views, everywhere confront us. But the noisy acclaim of newspapers and popularizers does not express the final verdict. Mankind is naturally religious and, though temporarily affected by scientific as well as other fads and fashions, does not stay sceptical long. The seventeenth century knew many scientific sceptics in England, but Newton and Boyle represent it now. Volta was scoffed at by his colleagues in the University of Turin, but Volta alone is remembered. Branly was ignored by the claquers, but the school of scientists he formed have secured him the highest honors of the Academy of France.

Father Kellner complains that "Catholic indifference, combined with the active concealment or misrepresentation of our opponents, casts a veil of obscurity over the true relations of science and religion." His admirable summary of the views and achievements of the great Christian scientists of the nineteenth century, rendered by Professor Kettle into idiomatic and graceful English, should serve effectively to lift the veil; for, apart from its intrinsic worth, it makes fascinating reading.

M. KENNY, S.J.

The Valley of the Euphrates

We are likely in the next few years to hear much of the lands of the Tigris and Euphrates, the countries that saw the beginnings of human civilization and history, and which have lain so long outside the main current of the world's life and progress. The region that once was the seat of great empires and was fertile enough to sustain an enormous population is now more than half of it a desert. Wretched villages or Bedouin camps among the mounds that rise where once stood palace and temple and embattled wall, now mark the sites of world-famous cities. The population of the Turkish province of Mesopotamia is less than a million and a half.

The remaking of this river land of Western Asia has been taken in hand by European engineers, who predict that before long it will be one of the populous and productive regions of the world. They are all the more eager to start their work of reconstruction because there are signs of a struggle for the command of the Euphrates Valley, and the creation of vested interests will influence the action of diplomacy when the coming crisis becomes acute. German engineers are pushing on their railway from Asia Minor towards the Euphrates, and the project includes the extension of the line to the Persian Gulf, making the highway between Europe and India run through the lands of the old empires of the East.

England claims the Persian Gulf as part of her Indian sphere of influence, and intends that the Gulf terminal

of the line and its eastern section shall be under her control. And though the world has heard very little of their operations, British engineers and contractors have for the last eight years been carrying out surveys and preparing plans and estimates for the reconstruction of the dams and irrigation works that, centuries ago, made the country of the two historic rivers a fertile land capable of sustaining a vast population.

The chaos that until lately existed at Constantinople made it impossible for a long time to secure the firmans that would justify contracts being signed and the work put in hand. The "Young Turk" revolution enabled British diplomacy to secure a concession for the carrying out of a series of important irrigation works on the Euphrates and Tigris. A group of bankers guaranteed the necessary funds, and in the last week of January Sir John Jackson, M.P., the head of one of the most important firms of British contractors, signed at Bagdad a contract with the Government authorities for the reconstruction of the great Hindieh dam on the Euphrates.

The first impulse for the enterprise came from the success of the similar work constructed at Assouan on the Upper Nile, and some eight years ago the first report on the Euphrates and Tigris region, with a view to the restoration of its ancient irrigation works, was made by Sir William Wilcocks, who brought to the task the practical knowledge he had acquired as Director General of the Irrigation Department in Egypt and Nubia. A paper which he read before the Geographical Society at Cairo summed up the available information on the subject, much of it being based on reports and surveys made by a scientific agent of the old East India Company some sixty years ago, when men were talking of the possibilities of a Euphrates Valley route to India, a project that was forgotten when Lesseps and the Khedive Ismail took the easier Suez Canal project in hand and made it a reality.

Sir William Wilcocks told how everywhere throughout the countries once known as Chaldea and Southern Mesopotamia there are remains of canals and water-courses, ruins of huge dams and sluices, and traces of at least one sudden change in the main course of the Tigris. One enormous structure of brickwork and masonry is pointed out by the Bedouins as a bridge built in the days when there were giants on the earth. But the openings in it are small compared to the size of the structure, and they are not the arches of a bridge, but the sluice openings of a dam that once held up the waters to form a wide reservoir for irrigation purposes. The dams, canals and reservoirs were the work of thousands of years. It was their gradual extension during Assyrian and Babylonian times that made these lands capable of sustaining, not the nomad pastoral tribes of early Patriarchal days, but the vast populations of the old Eastern Empires. In the chaos that followed the break-up of the Sassanid Empire they were neglected and fell to ruin. Only a strong central organization

could ever have maintained them. With their ruin came the desolation of the country, and the breaking up of the great reservoirs in flood time, after their dams had been allowed to fall into disrepair, must have been accompanied by catastrophes unrecorded in history.

Of one such disaster there are clear traces in the district round the huge mounds that mark the site of the city of Opis, once the greatest center of trade in the lower Tigris. Here the ancient canal, now a straggling watercourse known to the Arabs as the Nahrwan, was the main line of a system of irrigation channels, fed by the huge reservoirs that held up and regulated the floods of the rainy season. One terrible day or night the neglected dams gave way, and ruin and chaos followed. Sir William Wilcocks quotes a striking passage from the survey report on the district:

"The country, as we gaze around, affords a picture of wreck that could be scarcely conceived if it were not spread at the feet of the beholder. Close to us are the dismembered walls of the great city of Opis, and many other mounds of ancient edifices, spread like islands over the vast plain, which is as bare of vegetation as a snow tract, and smooth and glass-like as a calm sea. This appearance of the country denotes that some sudden and overwhelming mass of water must have prostrated everything in its way, while the Tigris, as it anciently flowed, is seen to have left its channel, and to have taken its present course. . . . Towns, villages and canals, men, animals and cultivation, must have been engulfed in a moment, but the immediate loss was doubtless small compared with the misery and gloom that followed. The whole region for a space of four hundred kilometres, averaging about thirty in breadth, was dependent on the Nahrwan Canal for water, and contained a population so dense, if we may judge from the ruins and the great works traversing it in its whole extent, that no spot on the globe perhaps could excel it. Of those who were spared to witness the sad effects of the disaster, thousands, perhaps millions, had to fly to the banks of the Tigris for the immediate preservation of life, as the region at once became a desert, where before were animation and prosperity. The ruin of the Nahrwan Canal is indeed the great blow the country has received. Its severity must have caused universal stupor, and was doubtless followed by pestilence and famine of unmitigated rigor, owing to the marshes which accumulated annually in the absence of the dams, on each spring rise of the river."

Now, the modern engineer will begin to restore the works for regulating the floods and storing and distributing the water of the two rivers—works originally laid out by the officers of Assyrian and Babylonian kings and constructed and maintained by armies of slave laborers. Wide-spreading artificial lakes will be held up by the giant dams, and the water will again flow in the "rivers of Babylon," now sandy hollows in the desert. As the years go on the riverside marshes will disappear and wide regions of desert, now "bare of vegetation as a snow tract," will be green with crops and dotted with villages.

A. H. A.

IN MISSION FIELDS

THE DEATH OF A PERSECUTOR.

In 1899 the governor of the province of Shantung, China, was a fierce and bloodthirsty mandarin named In-shien. Such was his influence and such were the means at his disposal that, had he been so minded, he could have given ample protection to all the missionaries in the province over which he presided, for he could have effectually extinguished the first sparks of the Boxer revolution. The three Catholic bishops and the Protestant missionaries gave him timely notice that trouble was brewing, but he, far from profiting by the warning, paid no heed to the missionaries, and even laughed at their fears. In view of his apathy and the dangerous conditions, complaints were sent to Peking against him; but such was his influence with certain great mandarins at court, that the representations of the foreigners fell on deaf ears. As the warlike spirit continued to spread the missionaries had recourse to the consuls of their respective governments, and these insisted with the Peking officials upon the immediate transfer of In-shien to another post.

He was sent to the province of Shan-si, but he went breathing vengeance against the Catholics, for he saw in them the true cause of a change which he did not relish. Enraged against them, he took a solemn oath "before the heavens," the most binding oath that the Chinese knows, that he would take revenge on all Catholics and Protestants, native or foreign, as soon as he could seize the occasion. And the occasion soon came, for the edict of persecution fresh from Peking was soon placed in his hands. Like another Judas, with hypocritical professions of friendship on his lips, he invited Bishop Grassi, Bishop Fogolla and nine other missionaries to accept the hospitality of his official residence, where, he assured them, they would be perfectly safe, whereas he could not answer for them if they sought refuge elsewhere. They were deceived by his fair words and went to his palace, but after a few days they were imprisoned and subjected by his officials to the harshest treatment.

The day of triumph for the mandarin arrived when he ordered them out for execution, and he, with his own hand, drove a dagger into the breasts of the two bishops. The other missionaries were likewise put to death, and thus In-shien felt that he had fulfilled his vow. He was, undoubtedly, the most cruel of the provincial governors. Within his jurisdiction the blood of Christians and catechumens flowed freely during that awful interval while the allied armies were marching on Peking. When the consuls demanded the punishment of the butcher, the Chinese government contented itself with a decree of exile to Manchuria, but was obliged to order his decapitation. As soon as the sentence of death was communicated to him he forced the youngest of his three wives,

a woman about twenty-three years of age, to poison herself.

On the approach of the hour set for his execution, he was vested with all the insignia of his rank and, surrounded by twelve mandarins, he was conducted to a spot where a richly adorned chair had been placed. There he seated himself; the mandarins drew near, and two of them held before his breast a strip of white silk on which his head was to fall. A swordsman then approached and, at the third attempt, severed the head from the body. The details of the death of this sanguinary monster remained unknown for a long time, for only officials were present when the sentence was carried out; but one of the mandarins who were witnesses of the execution has recently become a Catholic, and to him we owe the particulars that had until now been jealously kept secret.

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The construction work for the boring of the five mile Elizabeth tunnel, the most important feature of the new \$26,000,000 municipal water project of Los Angeles, Cal., was completed on February 27. The tunnel pierces the crest of the Sierra Madre Range, sixty-seven miles west of the city, and has been drilled through 26,780 feet of solid granite. Work began on October 5, 1907, and was finished a year ahead of time. New York's Catskill aqueduct is ninety-one miles long, but the Los Angeles aqueduct in the San Fernando Valley will be 240 miles long, involving engineering difficulties of great magnitude. The water will come from a point on the Owens River, eleven miles north of the town of Independence, in Inyo County, and thirty-five miles from Owens Lake. The completed system will irrigate more than 100,000 acres of land, making possible within a radius of twenty-five miles from Los Angeles a population of 500,000. The population of Los Angeles by the census of 1910 is 319,198, against 102,479 ten years ago, an increase of 211.5 per cent. The engineer in charge of the great aqueduct is William Mulholland, Superintendent of the Los Angeles water department.

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China's long deferred war on the demoralizing opium trade has begun in real earnest. On January 8, a mass meeting of the Anti-Opium Society was held in the capital of the Chinese empire. The principal speech was made by Prince Karachia, a man whom the Regent especially charged with conducting the campaign. A novel feature in the meeting was the presence of Chinese ladies, who inveighed with much force against the national weakness. The chairman of the meeting was the grandson of Commissioner Lin, whose intemperate violence in 1839 brought on the Opium War. At present, China is putting forth most strenuous efforts to restrict the evil, and in this she has the moral support of the whole Christian world.

CORRESPONDENCE

Religious Liberty in Sweden

STOCKHOLM, MARCH 5, 1911.

Religious liberty is of recent date in Sweden. As late as 1858, those who embraced Catholicism were condemned to exile from their country. But this oppressive law was so vigorously condemned from one end of Europe to the other, that it was modified by the Royal Edict of 1860. Nevertheless the freedom subsequently accorded was very meagre, and a new Royal Edict of October 31, 1873, did not relieve the disabilities of Catholics to any considerable extent. Even the title of the edict had an ugly sound to it. It described the non-Lutheran denominations as "foreign religions." If there was a question of Mohammedanism or Buddhism, possibly this description might be justified, but to apply it to Catholicism was, to say the least, very much out of place. Catholicism could not be a foreign religion in Sweden, for it was preached there as early as 830, by Saint Anscharius, and was torn from the national heart only by the decree of the Diet of Norrköping in 1604, which declared that no foreign religion would be thenceforward tolerated in Sweden. Again, it could not be a foreign religion in a country where the stones of the great Cathedral of Upsal, of Lund, of Linköping, of Vesterås, of Skara, and of so many other places proclaim it as indigenous to the soil. After all, it was Catholicism which gave to Sweden some of its greatest historical personages, such as Berger Jael, who was the founder of Stockholm, King Magnus Ladulas, Engelbrecht, the liberator of Sweden, Saint Eric, and the most celebrated woman of our country, Saint Bridget. Catholicism is not a stranger in Sweden, for its right to dwell there dates back a thousand years.

Nevertheless, like the other religious bodies which dissent from the State Church, it is subjected to very odious regulations. Thus, for instance, the parishes of these so-called "foreign churches," their various establishments and foundations, cannot, without royal authorization, possess any real estate in Sweden. The same edict forbids the establishment of religious orders and of convents, a point in which Sweden differs from Denmark, England and the United States.

As regards individuals, the law intervenes in a most discriminating fashion in favor of the State Church. Hence, in mixed marriages, if one party belongs to the State Church, the children born of such marriages must be educated as Lutherans, except in the case, that before the marriage, a written act has been drawn up which stipulates that the children should be Catholics. The omission of this formality would compel the children to be brought up in the State religion, even if, in course of time, the Lutheran party was converted to Catholicity.

To leave the State Church, a great number of formalities have to be observed. The prospective convert has to present himself or herself to the Lutheran pastor, and then wait at least two months, and after that declare personally that he or she has resolved to abandon the religion of the State. For a public functionary or an employee, the act of abjuring the State religion might involve very serious consequences, such as the loss of his position, unless it be of such a kind that the appointment has been made without any regard to religious affiliations, and that the King, or the authority charged with such nominations, judges fit to retain him in his position. However, no such exception can be made

for the Ministers of the State, since the Swedish Constitution stipulates expressly that all members of the Cabinet must belong to the Lutheran religion. In this respect Sweden is the very antithesis, for example, of Bavaria, which, with its population chiefly Catholic, has, nevertheless, entrusted ministerial portfolios very frequently to Protestants. Another very irritating restriction in the matter of religious liberty is the obligation to which all Swedish citizens are subjected, even though they do not belong to the religion of the State, of being compelled to pay for the support of the Lutheran clergy. Catholics, Baptists, Methodists and Jews are all taxed for the maintenance of the State Church. It is true that on October 16, 1908, there was a certain reduction of this tax, but the principle of universal taxation for that purpose is still acted upon.

In most countries an effort is made to avoid subjecting to the religion of the State those who belong to different denominations. In Sweden, on the contrary, those who do not belong to the State Church depend, in certain cases, on the Lutheran clergy. This comes from the anomalous condition that prevails in Sweden, of leaving in the hands of the Lutheran clergy the official registers of the State. The right to hold their own registers was granted to certain denominations, among others, to the Catholics, in some of the larger cities of the Kingdom, but was subsequently withdrawn.

The history of the possession of this right is very interesting, as may be seen from what follows. After the introduction of the Reformation, and before the edict of toleration was issued by Gustavus III, in 1781, there existed in Sweden a law which permitted only those Catholics who belonged to foreign countries to live in the country. Divine worship was left in the hands of the chaplains of the legations of France, Austria and Spain, and they kept the public registers of civil acts performed by the Catholics to whom they ministered. This condition of things continued until Gustavus III, by his edict of January 24, 1787, modified the prevailing law. He thought it was proper that where Catholics possessed a parish, they should keep their own registers. Where they were few, then the mayors of the cities, or the bailiffs of the country districts were charged with the work, and the Royal Edict of October 23, 1860, relative to foreign religions, stipulated expressly in article 4, that in the parishes of those of different denominations the registers had to be kept by the persons who were in charge of the said parishes.

It is true that the Royal Edict of the 31st of October, 1873, subjected this right to the different sects to keep their own registers to a special Royal authorization; but His Majesty thought it proper, in dealing with the Catholic parishes, to restrict this privilege to Stockholm, Gothenburg, Malmö and Gefle. Nevertheless this right, which is so ancient, has just now been withdrawn from Catholics by the Edict of December 23, 1910. Under the pretence of keeping some order in the vital statistics, Catholics had to surrender their registers to the Lutheran pastors. Thus, for example, when a Catholic desires to leave Stockholm to live somewhere else in the Kingdom, it is the Lutheran pastor, and not the Catholic priest who is to give him the certificate which will have any legal value.

More than that, if a Catholic desires to get married, the Catholic pastor is kept very largely outside of the preliminary arrangements. It is not he, but the Lutheran pastor who issues the certificate for the publication of the bans, and declares that there is no opposition to the

marriage. The only right which the Catholic priest has, is to give the nuptial benediction, and that only after he has received the certificate from the Lutheran pastor. After the ceremony he must make a declaration to the minister, in order that the marriage be duly inscribed on the public records. Each time a declaration of this kind is made, there must be added to it an attestation declaring that the priest who has performed the ceremony has been duly authorized to do so.

This sketch of legislation in Sweden in 1910, with regard to religious liberty, naturally provokes comparisons. Thus the Edict of December 23, 1910, seeks, in every conceivable fashion, to subject the Catholics to the State Church. It must be said to their honor that a great number of Lutherans protested vigorously against this new legislation, which is so much in opposition to the noble edict of 1781, which endeavored as far as possible to make every religious body independent of the Lutheran clergy. The obvious remedy is not to leave such registers in the hands of the ministers, but of the officials of the State, so that the different denominations can have recourse to them when any of these civil acts have to be performed.

The old Edict of Gustavus III was in conformity with justice and equity, but the Edict of 1910 deprives Catholics of the right of keeping their registers, in spite of the fact that the right is accorded to the German and Finnish Protestant parishes of Stockholm, under the pretext that these parishes are the same as those of the State Church. The Royal Ordinance of December 23, 1910, has left a very painful impression on Catholics. The bishop and the clergy have protested energetically to the Government, and in an address to the King, the bishop shows very clearly how injurious it is for Catholics, especially in view of the conditions prevailing in Catholic countries, where organizations, marriages, and, in general, all the religious acts of Protestants are entirely independent of the Catholic clergy of those countries. The reply to this protest has not yet appeared. But we entertain the hope that our King, Gustavus V, who is so universally known for his spirit of equity and broadness of views, will not hesitate, when the matter is presented to him from the Catholic point of view, to restore to his loyal Catholic subjects all of their ancient rights.

BARON G. ARMFELT.

Italy and Germany.

COLOGNE, MARCH 8, 1911.

For some time an all engrossing question among us has been that of the possible visit of the Emperor to Rome, in order to take personal part in the approaching jubilee celebrations of the proclamation of United Italy.

As AMERICA's readers will have learned ere this, Emperor William finally announced his purpose not to be present at the opening of the festivities, and at the same time it was made known that, on his return journey from the Orient, the Crown Prince and his Princess would interrupt their trip officially to visit the Italian monarch, and to convey to him the congratulations and good wishes of the German people on the occasion of the jubilee. The announcement has given little satisfaction to the Liberal press. In a series of bitter comments on the Emperor's resolution the claim is urged, that after all Italy is an ally of Germany, and that proper respect for our relations with that nation obliges us to be represented by our sovereign on so important an occasion as the jubilee will prove to be. This consideration, so

runs the contention of the Liberals, should outweigh any regard the Emperor may be tempted to pay to the spoken or unspoken wishes of the Vatican in opposition to the demonstrations arranged in Rome in honor of United Italy.

The readers of AMERICA will be pleased to learn that the *Hamburger Nachrichten*, a leading Liberal journal, fails to see the force of this contention. In a pointed editorial expression of its stand in the matter, the *Nachrichten* has this to say regarding the argument put forward by its contemporaries:

"The claim might perhaps be considered, were Italy admitted to be the loyal and true ally of Germany the writers urging the claim assert. There are those among us, however, who have serious doubts that she is. While peace prevails Italy, to be sure, is ready enough to admit the alliance and to enjoy the double advantage the alliance assures to her, the advantage, that is, of association with the triple alliance and the consequent recognition of her close relation with the great powers. Competent critics, however, are quite as well convinced that in the possible contingency of war, Italy would be able to render little assistance to her allies, even if she did cleave to her obligations, as they are convinced that the large majority of her people are actually more in sympathy with the policies of France and England than they are with those of Germany and Austria. No well-informed politician to-day believes that Italy will prove true to the triple alliance in the hour of trial, should she deem it more profitable to her own national interests not to break with these two governments. Our association with Italy, as is commonly agreed, may be likened to a trump card in the diplomatic game now being played, and were war to be declared, it would at once lose its significance. Under these circumstances the Italians are scarcely in a position to make any special demands on us because of their position in the Dreibund. There is no question of a likeness of relation with that binding us to Austria. That association is one essentially different. It is, therefore, worse than folly for any of our people to insist upon an obligation such as the Liberal press now seems to be accepting as a basis of argument in so important a matter."

KÖLN.

The Battle of the Tongues threatens to begin in Switzerland. Not two but three languages may take part in the fray which the *New Gazette* of Zurich is anxious to begin. The Constitution of 1848 put German, French and Italian on the same level, but added that in case of a dispute about the meaning of any clause the German text of the document should be consulted and followed in order to settle whatever doubt might arise. On this phrase the Zurich newspaper builds its claim for the predominance of German.

Belgian officials have learned that in a Congo town called Lukombe, the savages were in the habit of fattening and devouring not only the crippled and aged but even their own children. A local chieftain was surprised in the very act of indulging his taste for such horrible viands, and parts of seventy different bodies which had been served at certain wild orgies were discovered by the investigators. The home Government has ordered vigorous action to root out the detestable practice.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, MARCH 25, 1911.

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Rev. Mr. Tipple Again

The Rev. Mr. Tipple is once more in the limelight. Press despatches of March 13 tell us of a meeting in Rome during which he deprecated the recent pastoral letter of Archbishop Farley, in which his Grace had called upon the clergy and people to enter "their most emphatic protest against the vile character" of the approaching Italian celebrations in the Holy City. Archbishop Farley affirms it to be the evident and declared intent of the commemoration of the sacrilegious taking of Rome forty years ago, "to inflict the deepest and most poignant pain on the Vicar of Christ in his own city and under his own eyes." The celebration, too, is to be of such a character as to prolong the insult implied as far as possible into the year. The Rev. Mr. Tipple expresses his regret that so highly esteemed an American as his Grace should use these words regarding an inoffensive national glorification such as the festivities of the year in Rome are meant to be, and he urges Americans not to heed the Archbishop's call.

One fancies that Mr. Tipple ought to have a longer memory. It is just a year since he rushed in where wiser men feared to tread. A moment's reflection should make clear to him that he is as emphatically mistaken now in his estimate of the character of the Roman jubilee, as he was imprudently rash in his action of a year ago. A well-informed prelate in Rome, the Benedictine Abbot Janssens, recently explained to a correspondent interviewing him the reason why the Catholic world cannot fail to recognize in the coming celebrations an evident intention to insult the Vicar of Christ in his own city.

"One can easily understand," said Abbot Janssens, "the celebration of the jubilee by United Italy. One can understand, too, that Rome, the present capital of United Italy, must in some way enter into the scope of the festivities. But surely the desire of the nation could be satisfactorily filled, even though the celebration proper were

to be limited to the ancient capital, Turin. When, on the contrary, those in charge of the jubilee push Rome to the forefront, it is impossible not to see in their action a premeditated affront to the Holy See. The Court and the Government, it is true, do not wish the jubilee exercises in Rome to assume this character, and they probably will seek to prevent whatever might be construed to be a direct attack on the Vicar of Christ, yet, as appearances go, they will find themselves unable to estop the intended insult to the Pontiff-King. No better evidence is needed of what the King or the Cabinet is likely to do than that at hand in the developments following the recent coarse attack upon the Pope contained in the shameless speech of Mayor Nathan. Twice was opportunity offered to the Government to make proper reparation for the insult given in that address, yet no sign came from the ruling powers marking a purpose manfully to stand by the Law of Guarantees, and to safeguard the Pope from similar outrages in the future."

Nor does the Rev. Mr. Tipple need to wander far afield to find a reason bidding him mind his own affairs and let the Archbishop of New York alone. The Emperor of Germany has refused to lend the prestige of his presence to the commemorative exercises in Rome. Though pressed by a clamorous faction of politicians at home to do what they claim loyalty to the triple alliance should compel him to do, Emperor William has made public announcement that he will not visit Rome during the celebration. Honorable respect for the Pontiff-Prisoner of the Vatican forbids him to countenance, by personal participation in it, what he, too, very probably deems "the infliction of the deepest pain on the Vicar of Christ in his own city and under his own eyes."

Suffragettes of Old

It is doubtless the opinion of many that the suffragist movement is a twentieth century idea, and that there has never been in history a precedent for the scenes that took place in London last year, when the Premier was mobbed by females in the streets, and women handcuffed themselves to the iron-work of the Parliament House galleries so that they could not be dragged forth by the police.

As a matter of fact there is a case on record of a suffragist demonstration that took place a long time ago. This did not occur in a savage country, but in one of the most famous cities of the world, at a period when the country was in the height of its glory. The occasion was the proposed repeal of a law passed in time of war, limiting the value of ornaments which women could wear, and the style of their equipages. The discussion of the question excited much disorder in the capital city, and particularly among women.

To quote from the veracious chronicler of the event: "Nor could the matrons be kept at home, either by advice or shame, nor even by the commands of their husbands; but beset every street and pass in the city."

One legislator who was firmly opposed to the repeal of the law describes the situation:

"But now our privileges overpowered at home by female contumacy, are, even here, spurned and trodden under foot; and, because we are unable to withstand each separately, we now dread their collective body. . . . It was not without painful emotions of shame that I just now made my way here through the midst of a band of women. . . . They openly solicit favors from other women's husbands, and, what is more, solicit a law and votes."

This did not take place in London or New York last year, but in Rome some twenty-two hundred years ago, and the man who spoke so feelingly on the question was Marcus Cato. If any reader has doubts about the matter, he may resolve them by consulting Livy, volume IV, book xxxiv.

The Red Flag

Are Americans needlessly perturbed by the Socialistic propaganda? One of our civic celebrities appears to be of the opinion that we are. Just a week or two ago he bade us cultivate a disposition to sit back and to discuss with philosophical serenity the vagaries of its promoters. It is only the unintelligent, says this public mentor, who find cause for worry and alarm in the flaunting red banner which the Socialists have chosen as their standard. Even though the actions of those in official authority often lead people to believe it, he adds, the Marxian reformers do not favor violence or the shedding of blood to achieve their purpose.

Of course the calm poise of the student of Epictetus is not disturbed by the ephemeral clamor of the *Call* and other such acknowledged organs of the red flag faction. But, unhappily, this temperate self-restraint is not quite so common among men as is the rude readiness of the untutored strong man to upset the social order and to fight for what he imagines to be the rights of his down-trodden class. And it is not surprising, then, that even some of the intelligent among us cannot forget the scenes enacted during the bloody orgies of the Commune, without wholesome dread of the consequences should unchecked play be allowed to strident voiced leaders who urge similar outbreaks to-day.

And they will find reason for their dread, mayhap, in incidents such as the daily press described as having occurred here in New York, but a few days after our mentor's message assured us that the red flag is but the emblem of the common brotherhood of men. "Down with the Church!" "Down with the Pope!" and "Long live anarchy!" are surely not cries suggestive of that brotherhood. It is not assuring to Americans to experience the need of calling in the police to take part in the solemn rites attending the blessing of a new temple of religious worship, and to arrest violent disturbers of the peace on such an occasion. As the New

York Times very properly observes: "This country can continue to be the refuge of the oppressed only on condition that it preserves its individuality and does not allow itself to be destroyed by an overgrowth of Old World quarrels and sentiments inconsistent with the hospitality which is abused by those who do not understand our institutions."

And an emphatic assertion of this sentiment by public opinion, backed by the educational effect of instant and thorough repression of even the beginnings of lawlessness, will be more conducive to this end than any mere philosophic dictum of our rulers supported by the authority of John Stuart Mill.

The Episcopal Church and Reunion

Suppose for a moment Cardinal Gibbons addressing a meeting of Episcopal clergymen on the prospects of reunion in such terms as the following:

"Reunion can take place only when your Church removes all the dogmatical differences separating it from the Catholic Church, which has preserved pure the deposit of faith. Until this happens, though I have valued friends among your bishops, I can admit of no compromise which would entail the seemingly most insignificant belittling of the Catholic Faith. Reunion is not a matter of mutual amiability; and so I do not wish my clergy to use your churches, often kindly offered, to celebrate services for their people, since under existing conditions we cannot permit your services in ours. What you need is a fuller knowledge of the breadth of power of the Church of Christ. If you really had it, you would confess the Catholic Church in communion with St. Peter to be the Church founded by our Lord, and you would desire to become members of it."

What angry protests against "the unbending arrogance of Rome" such words would arouse! "Our dream of reunion can be realized only by an abject submission, the confession that Rome has always been right and that we have been always wrong." Yet the Russian schismatic Archbishop actually used such language to the Church Club of Philadelphia the other day, and the *Churchman* has only compliments for him. Of this, one reason may be that he seasoned his speech with the reviling of Rome agreeable to Episcopalian ears; but we suspect there is a deeper one. All talk of union with the Russian Church is only academic. Practically no clergyman feels it to be so obligatory that, if he cannot attain it as a member of the Episcopal Church, he must go out and seek it as an individual. But there are many inclining so to view union with Rome. Hence the fear of Rome and of a Reunionism looking towards it, which haunts the Episcopal Church. Every suggestion by its members of the only possible return to Catholic unity is a playing with fire most dangerous to them; every presentation of Roman claims, however kindly made, is an attack to be rebuked.

A Bid for Peace

We are informed of a certain charitable dame that she freely lent to all the poor—who left a pledge behind. Some such interested charity may well find lodging in the recent benevolent attempts to relieve by means of a loan the money stringency in Honduras, where the good people are having a trying time with insurrectionary movements and rumors of more. Indebtedness, if not too heavy, tends to make men and nations industrious and thrifty, for a desire to save their reputations as good borrowers and good payers will make them work and save against the day of reckoning. The few millions that Mr. J. P. Morgan has advanced to Honduras would never be missed by him, were they to disappear forever; but they may develop in that rich but unexploited republic business methods that will be of far more benefit to it than the paltry sum of ready money which it will now be able to jingle in its pockets.

If intelligently used, eight million dollars ought to effect a transformation in the economic outlook of Honduras. What may help towards the profitable employment of it is the fact staring the Honduraneans in the face that Mr. Morgan may safely depend upon the prestige of the United States for both interest and capital, should any untoward event threaten the safety of either.

In the same light we might well view the proposal of Dr. Castrillo to obtain a loan towards developing Nicaragua's vast resources. The creditors being American, our government would have a right to watch over and guard their interests, and as Latin Americans are, perhaps, not unreasonably fearful of undue interference on the part of the Yankees in their internal affairs, they would be most careful not to furnish a pretext for an intervention that they would resent. Whatever strengthens American interests in these turbulent republics strengthens their "peace party," where they have one, and makes for public tranquillity and due respect for the rights of others.

The Pastoral of Portugal's Bishops

It has met the fate that might have been expected. Because it was "offensive to administration ears," the public reading of it in the churches could not be tolerated. Whoso did a thing so naughty must needs feel the wrath of the strictly neutral tribe that call Tudor and Bourbon despotism by the fair name of liberty. The minister of grace and justice, known when undisguised as Affonso Costa, prohibited the reading of the pastoral; only one priest in Lisbon, the pastor of the church of San Vicente, ventured to publish the collective letter of the hierarchy, and he was denounced to the minister. Appealing to a law of the defunct monarchy, Costa suppressed the pastoral because "it had not been submitted to the government for approval before its publication."

Though dated December 24, 1910, it was not sent to

the clergy until February 27, 1911. The bishops begin by reminding the faithful of the union of the Portuguese nation with the Church, and impress upon them the duty of obeying the constituted authorities as long as they command nothing against the law of God. They then call attention to the difference between the authorities and the laws, namely, that due respect for the former does not necessarily imply approbation of the latter. Next comes the now familiar catalogue of the acts of the Braga administration that show hostility to Catholicism, among them being the expulsion of the religious orders, the suppression of catechetical teaching in the schools, etc.

It would seem that the bishops might have some right to publish their pastoral, or at least an excuse for their action, since in the latest census of the country, as they are careful to note in their document, out of a population of over five million, only nine thousand declared that they did not profess the Catholic faith. The first and obvious conclusion is that the Braga administration, far from representing the people of Portugal, represents a small but active minority that is determined to hold the reins of power. This is confirmed by the announcement of May 28 as the day for the long-promised Constitutional Convention. Eight months of a rank dictatorship will then have preceded the first opportunity given to the supposed sovereign people to voice their sentiments at the polls.

Either Messrs. Braga & Co. are sure of their ground, or they are in desperate straits. If the former be their position, why this long delay in giving the people an opportunity to speak? If the latter, we see clearly why they should stave off an election as long as possible, and meantime, take such precautions as they may have learned elsewhere to secure suitable votes, both in number and kind, to confirm them in their histrionic attitude as saviors of Portugal. If there was an occasion to establish a Portuguese republic on the basis of the will of the people, the political surgeons do not seem to have mapped out for themselves the proper course of treatment to be followed.

Some of the Madrid papers, which loudly hailed the new Portuguese republic and are now observing a tardy but very discreet silence about it, are represented in a clever cartoon of *El Social* as saying to one another:—

"Portugal? Be it forgotten,
For really the place is rotten."

—•••—

A number of distinguished ladies of Philadelphia have undertaken to found a bursary for the education of a priest in the Apostolic Mission House in Washington, D. C., in memory of the late Archbishop Ryan, who for fifteen years was Vice-President of the Board of that Institution. Appeals will be made personally, but spontaneous expressions of a desire to co-operate will not be unwelcome.

LITERATURE

HENRY STREET

Henry street has had a stirring history. Fifty years ago it was western prairie land, low-lying beyond the southern branch of the sluggish Chicago River. On a neighboring street a huge church was reared, with one great tower and booming bells, where the highway still maintained a non-committal and equivocal air, as if undecided whether to become a street or remain a country road. The mighty edifice looked grotesquely big amid its scattered flock of wooden cottages, and seemed absurdly out of proportion to the spiritual needs of a sparsely settled district. Alas, the confidence of its builders was more than justified!

At first the church attracted and kept for a quarter of a century a large population that filled its wide spaces at nearly a dozen Sunday Masses. Then the freshets of immigration from eastern Europe set in, breaking where the city was already crowded, and the ensuing overflow tore the original householder from his moorings and set him adrift into the suburbs. The quiet sanctities of the humble home, established in easy-going industrial times, were offended by the unwonted sordidness and meagre thrift of strange hordes, desperately eager to begin their civic noviceship in the lowest economic strata; the sanctities fled to outlying regions, one after another; and now the big church, not quite as big in appearance as in old days, stands in an almost alien land, pointing with Christian gentleness the pagan poet's wistful musing:

"Omnia tempus edax depascitur, omnia carpit,
Omnia sede movet, nil sinit, esse diu."

Instead of the shadings of speech, reminiscent of Irish counties, Yiddish, Greek, Syrian and Slavic voices swell the tumult at the foot of its great tower, and the boom of its massive iron bells dies on the air long before it can reach the ears of thousands who once knew and loved the meaning of their clangorous summons and of their mighty benediction.

But poverty and local sentiment have, here and there, acted, separately and in combination, as sheet anchors in this deluge of strange tribes. Numerous survivals of the Pelasgic age have united with a generation, speaking English for the first time, to mark a third epoch in local history. The big church still finds more than enough to do; and, as its Faith is cosmopolitan and accustomed to vicissitudes, we need not fancy that it is bewildered by the swift transitions from which its sturdy form rises.

Any genesis of Henry street must thus begin with the big church. In the district once dominated by the church, Henry street lay along its southern extremity, near a maze of railroad tracks; farther to the north Taylor street was a dividing line in worldly, not in religious, observances, holding the position of a choregus to the strophe of Henry street and the antistrophe of Macallister place, the northernmost limit of the parish, where frigid decorum in icy reserve stalked over its shaven lawns. Eheu! Macallister place has long since run down at the heel. It lies engulfed with Henry street in common waters of desolation.

Why is it that railroads, like rivers and wild sea-coasts, inspire in their vicinities a contempt for ease and petty, artificial usages? Henry street's proximity to the clanging tracks developed in its youths a love of hardy adventure and desperate courage, very impressive to the lads of more Arcadian neighborhoods. If the law, embodied in the near-by police-station on Maxwell street, was respected in the independency of Henry street, it was through no motive of fear, base or salutary; and the entire absence of timidity not seldom led its ranging spirits into spectacular disorders that worked the newspapers into frenzies of

red head-lines, to the dismay and shame of the street's more peaceable folk. History, whether recorded by Lord Acton or the reporter of a newspaper, takes no cognizance of the normal. Its material is the striking, the exceptional, the violent departures from uniformity, whatever, in short, cuts across in surging turbulence the smooth current of affairs. "A happy people," someone has said, "has no history." Thus, while Henry street was passing through a career of breathless excitement in the public press, most of its modest households were oblivious of the hateful cantrips outside their doors, pursuing each one its own quiet way, training its children in reverence, and preparing them to occupy decent and sometimes honorable positions in life. Priests and self-sacrificing nuns came from these homes. Have any come from Macallister place? Perhaps the question is unjust.

With the influx of new faces, highly provocative of Henry street's inbred repugnances, and the gradual withdrawal of indigenous families, the enticements to forays beyond the law increased while the checks to them diminished. A brief reign of terror ensued when the law's resources on Maxwell street underwent a heavy strain. It was a dying struggle; Henry street had hurled its last wild protest against unwelcome invasion and then meekly submitted to the tints and odors, by no means neutral, of a Ghetto thoroughfare.

The dramatic possibilities of Henry street were called to our mind by the recent publication of a series of stories* centering around the fortunes of an Irish Catholic family, still surviving in its squalid purlieus. The book did not please us; we cannot bring ourselves to believe that it hits off the situation happily. If it fails for artistic reasons, by overtones of sentiment and by crude artifice, the cause of failure must be sought ultimately in the incapacity of the author to grasp the essential truthfulness of what she describes. She has succeeded very well so far as externals go; she has caught the accent and the primary colors; but the spirit of her subject has escaped her, and the oversight has robbed her work of that last and finest attribute of art, namely, its right to be considered seriously as a faithful commentary on a portion of life. The writer of these stories is apparently not a Catholic and, with an abundance of patience, sympathy and well-trained power of observing, she has repeated the failure of so many non-Catholic writers who have endeavored to describe Catholic life without understanding it.

Aubrey De Vere, writing to the late Charlotte Grace O'Brien, daughter of the great patriot of that name, referred in the following terms to a novel of hers: "Your book is true to a portion of the Irish character that is seldom illustrated by Irish novelists, and far the noblest portion of it. You have not failed to see how incomparably the noblest part of the Irish character rests upon Faith; though if you were yourself a Catholic [Miss O'Brien became a Catholic later] you would see this still more vividly and deeply. When this element in that character is stunted by adverse circumstances, what comes out in its place is either barbarous, where poverty and discontent prevail, or else the conceited, the trashy and the trivial." William Carleton and, more delicately gifted, Jane Barlow are striking instances of writers whose genius missed seeing the noble side of Irish character. The late John M. Synge was another whose lack of Faith blinded him to all but the barbarous and trivial in Irish life. On a lower plane, the author of these Henry street stories serves as a new instance of the futility of cleverness in the absence of understanding. She might have saved herself by omitting all allusions to the big church and leaving the reader under the impression that her Irish characters had severed relations with it; but this she does not do. She labels them Catholic

*"Just Folks." By Clara E. Laughlin. New York: The Macmillan Company.

and forthwith makes herself culpable for failing to discern profundities beneath their sordid surfaces, and visions beyond their mean horizons. This precious material of art has its place supplied by unnatural pathos and melodrama. The Hull House is the point of vantage from which she studies her Irish Catholic, instead of the big church. The result is not artistic. A Chinaman in a Tyrolean costume would not look more strange.

Henry street is a type. Its rise and decline are in their main features the history of hundreds of streets in our large cities. It is the microcosm, fast disappearing, of the Irish race in America, the theatre in which a noble form of Catholic life, transplanted from the security of its native heath, came into fierce conflict with social scorn and numberless strange forces. We feel warmth and tears in our heart at the memory of Henry street, of its gentle domestic fidelities, its rare spirituality, its constancy to supernatural ideals, and its brave aspirations, unconquerable in so many instances by environments pitilessly and cruelly jealous. Whenever the latter have prevailed the tragedy of it has been fearful and far-reaching, spiritually more than in a material sense; for the characters in the conflict were no dull, helpless puppets, but knew what they were doing when they surrendered to the passions. The story of Henry street, when it will have been written, will have its contrasts.

Will the story ever be written? American literature will suffer a grievous loss, and American history also, if Henry street shall fade from our minds without an adequate interpretation in art. Out of it have started some strong currents in our national life which cannot be studied intelligently or understood without a knowledge of their origin. This rich field of literary material should not be left to writers who prize its worth but cannot get at its best treasures. On purely artistic rather than religious grounds we think a Catholic alone is competent to treat it.

Like a ladder, discarded by those who have ascended to higher levels, Henry street lies in crumbling neglect. The days, when it saw service, may have their painful recollections; but, were it to be wilfully forgotten or despised, we have our fears that, in a most important sense, the progress of its ancient people has not been upward.

JAMES J. DALY, S.J.

Socialism in the Schools. By BIRD S. COLER. New York: Published by the Author.

The author of this very remarkable pamphlet of twenty-two pages is the Honorable Bird S. Coler, who has been so long prominent in the public and political life of New York. His paper is a brief against the admission of a new religion into the public schools. What new religion? people will ask. Has not all religion been excluded from the schools? "No; for it is true in psychology as it is in physics that nature abhors a vacuum. The old religion is being excluded, but a new religion is rushing in to take its place. It is variously called. By some it is known as Agnosticism, by some Atheism, by some Socialism." Mr. Coler classes them all under the head of Socialism. For though there are excellent men in the socialistic movement who would resent being called Atheists or Agnostics or Ethical Culturists, and who maintain that Socialism is a mere matter of political economy and has nothing to do with religion, yet the fact is undeniable that Socialism is based on a theory of material civilization from which God is excluded. This new religion, which is affirmative, dogmatic and intolerant, is making straight for public school control, and has already, under the guise of humanitarianism, reduced many of its theories to a concrete expression.

This encroachment of atheistic Socialism, Mr. Coler tells us, is nowhere so apparent as in New York. From which we would infer, as Mr. Coler says in speaking of something else, that in the last few years New York has been "going some."

For as far back as 1887 the *Princeton Review* informed its readers that the Superintendent of Public Schools in Chicago refused a work on political economy "because the first sentence damned it for public schools." The first sentence was: "All natural wealth is due to the beneficence of God."

This exclusion of even the name of God from the textbooks of the public schools is now, as Mr. Coler points out, becoming the rule. "The teacher in our public schools may deal with the faith of the Egyptians, with the Olympian deities of the Greeks, with the Manitou of the Indians, but Christmas is taboo, Easter is a subject prohibited. No one believes there was ever a Mercury with wings on his heels, but that may be taught in schools. Everyone knows that there was a Jesus of Nazareth, but that must not be mentioned." The consequence is inevitable. "If that be right," he continues, "the logical thing to do is to cut the name of God out of the Declaration of Independence, to publish without it the Farewell Address of the Father of his Country, to leave some significant blanks in the sublime sentences of Lincoln over the dead of Gettysburg." We are forming a nation of atheists.

We hope that this remarkable utterance will catch the ear of the public. We have called attention to only one or two of the startling views it presents. It is not the cautious and half apologetic plea of a priest or a Catholic layman, but the eloquent and indignant and at times ringing protest of an earnest Christian, who, as every one knows, is not a Catholic; it is the appeal, which is occasionally almost pathetic, of a public man who loves his country, who is not indulging in Cassandra-like prophecies of woe, but who foresees, as every man of sense must foresee, the disastrous consequences which all this implies. The language employed is singularly direct, the arguments clear and conclusive, along with a fitness and novelty of illustration which, while elucidating the thought, compels conviction. The whole question of readjustment of our school system cannot be set aside with the word *mañana*. It must be done now.

* * *

The Lily of the Coal Fields. By WILL W. WHALEN. Boston: Mayhew Publishing Co.

Mr. Whalen is comparatively new among Catholic writers, and his first story gives considerable promise. His English is quite up to the standard of successful Catholic authors. The plot of the story, however, might be developed with more regard to the unities. Episode crowds upon episode, and the note of gloom and tragedy is sounded too often. The Catholic tone is excellent. Several glaring typographical errors may be charged to the printer's account.

FRANCIS J. FINN, S.J.

The Intellectuals. By CANON SHEEHAN, D.D. New York and London: Longmans, Green & Co.

Under the writer's name on the titlepage is written: "Author of *My New Curate*, *Luke Delmege*, *Glenanaar*, *The Blindness of Dr. Gray*"; but the present volume is not fashioned on the lines of these delightful and enduring stories. It is rather a series of essays on poetry, philosophy, metaphysics, science, education, and politics, bound together by a thread of discussion and varied by a considerable sprinkling of verse. The contributors are "the Sunetoi" or "Intellectuals," a very select literary club who hold in one another's houses "a feast of music and a flow of soul."

"Class" was an essential qualification for membership, but the more creeds the better. Mrs. Holden and Mrs. Skelton, with their husbands, a doctor and a banker, all Catholics, are the first members; Mr. Hunt, an engineer, and his sister are

admitted because they are English and Protestant; Miss Hope, a Catholic, because she is "nice" and a B.A.; Mr. Marshall, a seedy heir to an earldom, and Professor Sedgwick, of Queen's College, both Protestants, are also declared eligible, as is Miss Frazer, who, though only a governess, is very Protestant and Scotch. One would not gather from the names that the meetings were held in Cork. Even Mrs. Skelton's maid, who appears occasionally, is metamorphosed from Bridgie O'Mahony to Beatrice Ommaney, "with the accent on 'Om,'" to suit the environment. It is a marvel that Father Dillon, the chairman, was tolerated, but his activities are confined to averting friction and diverting the speakers from religious topics, especially from positive assertion of Catholic doctrine.

But the Catholic *élite* show no anxiety to stand up for their Church, and even Father Dillon is strangely nervous while Miss Hope is making a timid defence of Catholic truth. The Protestants are surprised at this reticence, and when one of them asks Miss Hope, who is amply qualified, to enlighten him on Catholic doctrines, she curtly refers him to "the light-givers, the priests." Surely Canon Sheehan would not lay down such a direction for the Catholic laity? In fact a distinct disadvantage of the volume is the difficulty of ascertaining the author's views in the midst of a varied assortment of unsound or exaggerated opinions.

The Protestants patronize Ireland and her ideals while the Catholics tear both to pieces, except Miss Hope, who, however, admits that the Irish are impractical even in politics and gives as proof that no descendant of an Irish Catholic has been President of the United States. While posing as very Irish she takes care to inform her English friend that her father was an English Protestant. Dr. Holden, a Nationalist and democrat, fiercely assails the Nationalist leaders but lauds Mr. O'Brien, whose present political views seem to be the approved variety. Father Dillon remonstrates with him privately, but publicly has not a word of protest against that or anything else, except against the morality of Gaelic poetry, and his objection is admitted to hold good for the poets of the eighteenth century. Now several of these poets, edited by Father Dineen and Father MacErlean, S.J., are quite moral and often ardently religious, and a translation of the "Lay of the Sacred Heart," one of many religious hymns by Tagh O'Sullivan (1750-1800), is quoted in another book by Canon Sheehan himself with high approval. There are several indications that he is not acquainted with Gaelic literature or its history.

Cardinal Newman is read out of the school of poets without, we think, sufficient authority; however this may be, the numerous poems of the Intellectuals will hardly admit Canon Sheehan into it. They are finished, scholarly, loftily conceived, but lack the indefinable something that bespeaks poetic inspiration. His essayists are prone to fall into the same style, which, however, is always firm, elevated and flexible; and on every page there is evidence of a wide erudition and literary power that should stimulate the studious reader.

The stated object of the book is to prove that people of all creeds and races in Ireland can carry on discussions without quarreling; it proves even more, for at the conclusion a mixed marriage is imminent, a result not in harmony with Cardinal Logue's recent Lenten Pastoral. The weakness of the volume is due to the continued necessity of compromise; which gives point to Dr. Holden's remark: "Everything is compromise now; we shall soon be compromising with old Niek." In the last chapter Canon Sheehan returns to his old story-telling style and is himself again. This prompts us to hope that, eschewing politics and current ephemeral questions, he will resume the Irish Catholic story,

a form in which he can best express his people's mind and his own and have no competitor.

M. K.

The Plain Gold Ring. By REV. ROBERT KANE, S.J. New York and London: Longmans, Green & Co. 90 cents net.

Father Kane's "Sermon of the Sea" and "The Virgin Mother" have already run into several editions, and his "Socialism" has also found favor with the public; we predict for the present volume still wider popularity. It consists of six lectures, covering all the relations of family life. The poetic imagery, wealth of illustration and distinction of phrase that characterize the author's style are here tempered by a keen appreciation of the wants and woes of humanity and a tender pathos which will appeal to many who are not concerned with literary values.

Home is "the shrine consecrated to the highest human love . . . and love is the very name of God. Its realization among creatures is heaven; the lost knowledge of it is hell. All truth leads to it, and from it all good comes. Its faithful likeness is sanctity; its caricature is sin. It gives sap to whatever has real worth, and perfectness is its flower. It is the very root of unselfishness, and therefore true love is 'strong as death,' and love's young dream looks toward the symbol of sacred constancy, the plain gold ring." The sacramental character of marriage is expressed by St. Gregory Nazianzen: "I put the two right hands, each in each, and I join them with the hands of God"; and since by divine command these "two shall be one in flesh," constituting one life, "the Divine oneness of marriage is above all choice or right of man, nor can it be destroyed without the guilt of moral suicide."

Father Kane believes that early marriages are good for the individual and the nation; young people should realize "love's young dream before they stiffen into old bachelors or crystallize into old maids." The old maid receives full credit for her many unappreciated qualities, but the old bachelor gets little sympathy. The husband should be, as is the word by derivation, the "house-master," the wife should be the "weaver" or manager, as the "lord" used to be the "bread-winner" and the "lady" the "bread-server." Woman's Rights are chiefly two, queenship of the home and obedience to her husband; the extreme theories that usurp that title "are hatched in the dovecots where spinsterhood sours into strongmindedness. . . . Woman is at her best as man's helpmate, at her worst when she would be his master." Good taste in apparel is commended, but not artificial adornment, to which is applicable the moral objection of St. Clement of Alexandria to false hair: "On whom doth the priest lay his hands? Whom doth he really bless? Surely not the woman who kneels before him in all her bridal attire, for the blessing is placed on the false hair, and so, perchance, will follow the other woman whose hair it really is."

Father Kane does not believe in "mollycoddles." Boys need hard exercise for their moral and mental well-being and "a dash of danger to bring out their pluck and endurance; and even should it happen once in a way that a boy should break his leg, this is far better than that he should break his mother's heart." Vocation to religious life, a supernatural attraction combined with natural fitness, should not be deferred, for it is either lost while waiting amid the world's seductions or "innocence is singed by the flame of a knowledge that is evil."

The causes and the cure of unhappiness and the aids, material and spiritual, to happiness in the home are sketched with a skilled and helpful hand, which, though it seems at times to overdraw the failings of Irishmen, will be pardoned for heightening the colors in view of the effect. "The Plain Gold Ring" has this advantage over many books of the kind, that it reads easily; it is golden in setting and in substance.

M. K.

BOOKS RECEIVED

- History of Ethics within Organized Christianity. By Thomas Cuming Hall, D.D. New York: Charles Scribner's Sons. Net \$3.00.
- The Book of Knowledge. The Children's Encyclopedia. Volumes IX to XII. Editors-in-chief: Arthur Mee and Holland Thompson, Ph.D. With Departmental Editors and Contributors. Introduction by John H. Finley, LL.D. New York: The Grolier Society.
- The Education of the Music Lover. By Edward Dickinson. New York: Charles Scribner's Sons. Net \$1.50.
- The Other Wife. By Olivia Ramsey. London: John Long, Ltd., Norris Street, Haymarket. Net \$1.50.
- A Question of Marriage. By Mrs. George de Horne Vaizey. New York: G. P. Putnam's Sons. Net \$1.25.
- Bawbee Jock. By Amy McLaren. New York: G. P. Putnam's Sons. Net \$1.35.
- Love and Marriage. By Ellen Key. With an Introduction by Havelock Ellis. New York: G. P. Putnam's Sons.
- The Doorkeeper, and Other Poems. By the Late John W. Taylor. With Memoir by his Wife. New York: Longmans, Green & Co. Net \$1.20.
- Christ in the Church. By Rev. Robert Hugh Benson. St. Louis: B. Herder. Net \$1.00.
- The Life of St. Leonard. Surnamed the Solitary of Limousin, France. From the Life of the Saint Written by the Abbé Arbellot, of Rochecouart, and the Honorary Canon of Limoges, published in 1863. Translated by Comtesse Marie de Borchgrave D'Altena. New York: Benziger Bros.
- Devotions for Holy Communion. Compiled from the Roman Missal and Breviary; The Paradise Animæ; The Following of Christ; The Hymns of the Church, and the Writings of Saints. With a Preface by the Rev. Alban Goodier, S.J. New York: Benziger Bros. Net \$1.00.
- The Mission of Pain. By Père Laurent. Translated by L. G. Ping. New York: Benziger Bros.
- Pamphlet.*
- Union with Jesus. Or, Why Not Receive Holy Communion Every Day that You Hear Mass? By the Very Rev. Canon Antoni. Translated by A. M. Buchanan, M.A. New York: Benziger Bros.
- The Brownies' Whispers. A Floral Cantata written by Clara J. Denton. Music by W. Rhys-Herbert. New York: J. Fischer & Bro. Net 75 cents.

EDUCATION

Dr. Uhlmann, Master of Latin at Trinity School, created something like a sensation in the short, snappy address which he delivered during a recent meeting of the Schoolmasters' Association in New York City. Answering the new cry for "sight translation" as a separate subject in secondary school programs, he very properly declared that the teaching of sight translation as a separate subject was a farce. The practical teacher will recognize the truth of the contention advanced by Dr. Uhlmann: "Go to an English private school or to a German gymnasium and give the advanced pupils any book in Latin you can find and they will translate it for you at sight. And yet these pupils have never had an hour's instruction in sight translation as such. They have, however, from the beginning of their study of Latin, learned every word of their daily vocabulary by heart, and have absorbed it so that it can never be forgotten. The German and English schools give a thorough discipline at the beginning, and train precisely and continuously in the fundamentals of the Latin language. On the other side they are not in so much of a hurry as the

Americans, and so by making haste slowly in the beginning they outstrip the American in the home stretch. Train your pupils rigorously at the outset in vocabulary and syntax and they will not need any special teaching in sight translation." The reporter present adds a picturesque touch to his account of Dr. Uhlmann's address. "After the Doctor had finished speaking," he says, "a hush fell upon the audience, and then somebody whispered half fearfully: 'It's all true.'"

We have but one word of comment to add. The gentlemen present need not heed Dr. Uhlmann's suggestion to go to an English private school or to a German gymnasium to find proof that the speaker's contention is true. There are in our own country any number of Catholic secondary schools in which the old-fashioned methods of constant drill and rigorous training at the outset in vocabulary and syntax have never given way to modern "get learning quick" programs characteristic of schools represented at the meeting. And if reforms are to be introduced in these latter it will be well for them to make a beginning with a study of courses followed in these Catholic schools. It has been already remarked in these columns that the studied disregard on the part of educators of methods prevailing in successful Catholic schools is difficult to understand.

In the current report of the *Harvard Graduates' Magazine*, B. S. Hurlbut, dean of Harvard College, makes the announcement that in the last academic year there were recorded in the dean's office 75,220 "cuts" or unexcused absences from lectures and recitations. Catholic parents who are tempted to send their sons to non-Catholic institutions in preference to Catholic schools, despite the lax notions of discipline and serious attention to the work prevailing in the former, ought to heed the excellent suggestion honestly set forth in Dean Hurlbut's report. "In a discussion of this subject," he says, "it should not be forgotten that it is not for studies alone that a young man comes to college: any system that does not leave ample time for thinking (of which the majority of students do far too little), sports, friendships, and those 'undergraduate activities' which help so much in the development of the well-rounded man, should be condemned; but for all of these and for a much higher standard of work there is ample time in the twenty-four hours of the day. The truth is that college students have the lax habit of thinking that college work and duties should follow, not take

precedence of, the pressing engagements of undergraduate activities, the social life of the college, and the outside world; and we have the distressing spectacle of vigorous young men who should be enthusiastic for duty maintaining toward their work the school-boy attitude that for some mysterious reason work is to be done and engagements are to be kept only to such an extent as will obviate trouble with the office."

A similar complaint coming from the middle West is evidence that the condition set forth in Dean Hurlbut's report is not confined to colleges having no sectarian direction. Dr. John S. Nollen, President of Lake Forest College, a well known Presbyterian school located in that scholastic suburb of Chicago, charges that class work suffers severely because of abnormal interest shown by its students in "society" affairs. During a recent chapel service Dr. Nollen declared that after a survey of the students' records for the half year just completed he had discovered only two students who had attained an average grade of "A," the highest mark. "There is altogether too much society and too many outside interests in this school," said the president; "we have more society than schools five times the size of Lake Forest." And the criticism of the head of the school is backed up by an editorial which appeared in the college paper a day or two after Dr. Nollen's address. "We find," it says, "a point of view today in the college world which would be laughable because of its absurdity were it not for the lives of promise which are offered up on the altar of this delusion." The question, happily, concerns Catholic schools very little. There is in them no danger of the decadence of discipline and of the spirit of earnest work these criticisms show to be in existence in non-Catholic institutions. We call attention to it merely for the sake of those among us who see little in their own schools worthy of praise, and who find practically ideal conditions in colleges to which their religious sense should forbid them to entrust their children.

St. Charles' College, near Ellicott City, Md., was destroyed by fire on March 16. More than 200 students, a faculty of twenty-five and twenty-seven Sisters of Providence were rendered homeless. The loss to the diocese of Baltimore cannot be estimated in actual money, as priceless manuscripts, parchments and paintings, and a library of 16,000 volumes fell a prey to the flames. The beautiful chapel, modeled after the famous Sainte Chapelle, in Paris,

was also destroyed. Rev. F. X. McKenny, the President of the College, estimates that it will cost \$500,000 to replace the buildings.

PULPIT, PRESS AND PLATFORM

The lamented Pope Leo XIII has left among his notable utterances the following exhortation appropriate to the holy season of Lent:

Beyond the mere profession of faith, Christian virtues and practices are necessary for Christians, and upon these depend not only the eternal salvation of souls, but also the stable peace and true prosperity of the human family and of society.

Now the whole essence of a Christian life is not to take part in the corruption of the world, but to oppose constantly any indulgence in that corruption. This is taught by all the words and actions, by all the laws and institutions, by the very life and death of Jesus Christ, *the author and finisher of faith*. Hence, however strongly we are drawn back by our evil nature and the profligacy that is around us, it is our duty to run to the *fight proposed to us*, armed and prepared with the same courage and the same weapons as He Who, *having joy set before Him, endured the cross*. Wherefore men are bound to consider and understand this above all, that it is contrary to the profession and duty of a Christian to follow, as they are wont to do, every kind of pleasure, to shrink from the hardship attending a virtuous life, and to allow oneself all that gratifies and delights the senses. *They that are Christ's have crucified their flesh, with the vices and concupiscences*.

Hence it follows that they who are not accustomed to suffer, and to disregard ease and pleasure, belong not to Christ. By the infinite goodness of God, man was restored to the hope of an immortal life from which he had been cut off; but he cannot attain to it if he strives not to walk in the very footsteps of Christ, and to conform his mind and life to that of Christ by meditating on His example. Therefore this is not a counsel, but a duty; and the duty not only of those who desire a more perfect life, but of all—*always bearing about in our body the mortification of Jesus*. How else shall the natural law, which commands man to live virtuously, be kept? For by holy baptism the sin which we contracted at birth is taken away; but the evil and perverse roots which sin has planted in our hearts are by no means removed. That part of man which is without reason, although harmless to those who fight manfully by the grace of Christ, nevertheless struggles with reason for supremacy, disturbs the whole soul, and tyrannically bends the will away from virtue with such power that we cannot escape vice or do our duty except by a daily struggle.

The Council of Trent says: "This holy synod teaches that in the baptized there remains concupiscence or an inclination to evil, which, being left to be fought against, cannot hurt those who, instead of yielding to it, manfully fight against it by the grace of Jesus Christ; *for he who hath lawfully striven shall be crowned*. There is in this struggle a degree of valor to which only a very perfect virtue attains, such as belongs to those who, by putting to flight impulses opposed to right reason, have made such advances in virtue as to seem almost to live a heavenly life on earth. Granted that few attain excellence so great; yet, even the philosophy of the ancients taught that every man should conquer his evil desires; and still more and with greater care should those do so who, from daily contact with the world, are more sorely tempted—unless it be foolishly thought that where the danger is greater, watchfulness is less needed, or that they whose maladies are most grievous need medicine more seldom.

But the toil which has to be borne in this conflict is compensated by great blessings, over and above its eternal reward in heaven; and particularly because by the quelling of the passions, nature is in a measure restored to its original dignity. For man has been born under a law that the soul should rule the body, and that the appetites should be restrained by mind and reason; and hence it follows that to restrain evil passions striving for the mastery over us is our noblest and greatest freedom. Moreover, it is difficult to see what can be expected of a man, even as a member of society, who is not thus disposed. Will any one be inclined to do right who has been accustomed to make self-love the sole rule of what he should do or avoid doing? No man can be high-souled, or kind, or merciful, or restrained, who has not learned to conquer self, and to despise all worldly things when opposed to virtue.

Nor must we refrain from affirming that it seems to have been determined in the designs of God that there should be no salvation for men without struggle and pain. Indeed, when God gave to man pardon for sin, He gave it under the condition that His only begotten Son should pay its just and due penalty; and though Jesus Christ might have satisfied divine justice in other ways, nevertheless He preferred to satisfy it by the utmost suffering and the sacrifice of His life. Therefore He has imposed it upon His followers as a law signed with His blood, that their life should be an endless strife with the vices of their age. What made the Apostles unconquerable in their mission of teaching truth to the world? What strengthened our countless martyrs in bearing witness by their blood to the Christian faith? Their

more than readiness to obey fearlessly this law. All who have taken heed to live a Christian life and to seek after virtue have trodden the same path. We, too, must walk along this road, if we desire to assure either our own salvation or that of others. Therefore, in the unbounded license that prevails, it is necessary for every one to guard manfully against the allurements of luxury; and since on every side there is so much pretentious display of enjoyment in wealth, the soul must be strengthened against the dangerous snare of wealth, lest, in striving after what are called the good things of life, which cannot satisfy and soon fade away, the soul should lose *the treasure in heaven which faileth not*. Finally, it is a further matter of deep grief that free-thought and evil example have had such an influence in enfeebling the minds of men, as to make many ashamed of the name of Christian—a shame which is the sign either of abandoned wickedness or of extreme cowardice. Each of these is detestable, and each injurious in the extreme. For what salvation remains for men, or on what hope can they rely, if they cease to glory in the name of Jesus Christ, if they openly and constantly refuse to live by the precepts of the gospel? It is a common complaint that the age is barren of courageous men. Bring back into vogue a Christian rule of life, and the minds of men will forthwith regain their strength and constancy.

ECCLESIASTICAL ITEMS

A committee of one hundred has taken charge of a campaign to raise \$300,000 for an addition to the Mercy Hospital, Baltimore. The advisory board chosen for general supervision of the work is composed of his Eminence, Cardinal Gibbons, Frank A. Furst, former Attorney-General Bonaparte, Dr. Roseman, George Blakiston, Louis K. Gutman and "others of the same high character," says the *Baltimore Sun*—"men chosen with respect to their standing as leaders and workers in the community, and without regard to their religious views or affiliations—whose names are a guarantee that the undertaking is founded in judgment and will be carried out with ability." The work of raising the money is assumed by the Woman's Auxiliary of the hospital, of which Mrs. George W. Dobbin is president.

That the hospital work of the Sisters of Mercy is fully appreciated by the citizens of Baltimore is shown in the editorial tribute paid to them by the *Baltimore Sun* of March 15. The Mercy Hospital, says the *Sun*, "is one of the most useful institutions in the city; one whose benefit has been felt by many; whose tender care for those unable to care for

themselves has won it the love and gratitude of hundreds of people; whose charity 'vaunteth not itself,' yet is broad enough to reach the needy and cover thousands of deserving cases. . . .

"The hospital is under the direct care and management of the Sisters of Mercy, a fact that furnishes bond and security for excellence of management—gentle, loving, self-denying ministrations—and everyone who can do so should embrace the opportunity to widen the field of their labor, to enlarge their opportunity for doing deeds of kindness. It is a worthy cause and should be aided in a way worthy of the city and its traditions."

St. Boniface's Industrial School, at Winnipeg, Manitoba, was destroyed by fire on March 11. The library of several thousand volumes, in which was an Indian dictionary in manuscript, was entirely destroyed. The damage is estimated at \$125,000.

A private letter from an American, residing in Paris, contains the following interesting testimony concerning the Catholic Faith in the French metropolis: "It may interest you to know that Mr. S— has been going about very generally to the Paris churches, a different one each Sunday, and finds everywhere the churches crowded to the doors and the men well in evidence. The seats are all absolutely free, no pennies collected for the chairs as in old days. An Abbé tells us that there is a great revival of faith in the French cities, but that the country parishes suffer much from poverty and lack of parochial schools, and consequent loss of faith."

We take the following from the *Inter-state Medical Journal* for March, recommending it especially to the notice of those who have somehow imbibed the notion that modern Protestantism was a revolt against superstitions: "Theodore de Causans, who is already known to a large circle of readers, not only in France but elsewhere, on account of his profound studies in connection with the origin of sorcery, the hunting down and punishment of witchcraft, the arrest and conviction of the Knights Templars, and the trial which led up to the burning of Joan of Arc at the stake, describes in the third volume of his work, 'La Magie et la sorcellerie en France' (Paris: Dorbon, 1911), the history of sorcery in the sixteenth, seventeenth and eighteenth centuries. It surely must appear paradoxical to our readers that these three consecutive centuries should be witness to the greatest development of sorcery:

centuries which taken in order are red-lettered in history for the protest against Papal Rome which eventuated in what is historically known as the Reformation, for the deprivation of the Mother Church's great influence in temporal matters, and for the substitution of Reason and Philosophy for religious dogmas that were against reform. The Middle Ages, strange to say, though their credulity was childish, and life for the greater part was dedicated to the worship of the Almighty, the saints, and the devil, were quite free from the innumerable sorcerers and magicians who, during the centuries which have been mentioned, engaged the attention of ecclesiastical judges, parliaments and even kings. Justice ran riot to so great a degree that accusations were made on the slightest provocation, and scenes were enacted at the various so-called trials that embodied everything that was grotesque and horrible."

The Church Extension Society received, on February 23, two gifts, one of \$90,000 and the other of \$12,500, to help on its missionary work for poor dioceses in the United States.

SOCIOLOGY

"So let your light shine before men that they may see your good works and glorify your Father who is in heaven." As the Catholic Church is the light of the world, not only in its teachers and rulers, but also in its members, the force of this precept is apparent. But the difficulty of its execution is just as clear. Did it oblige us merely to show our light, to fulfil it would be easy enough: it is the "so" that troubles one. Some have let men see their good works, and the consequence was glory, not for the Father in heaven, but for themselves. They were acclaimed as practical men who had come out of the sacristy, men of the times, liberal men working for the great ideal of the Fatherhood of God and the brotherhood of man, irrespective of any revelation on the part of the former, or any creed obligatory on the latter. But as good Catholics fear to receive the praise due to God, it may happen that they remain a little too much out of sight doing their good works in secret.

The philanthropists, whether of the sects or not, have no scruples to lead them to hide their work. Wherefore there are not a few who think that all social work is done by these, and that Catholics are too busy with providing for eternity to care for the miseries of time. Such an idea should be corrected; and with this end in view a zealous Catholic

wrote lately to the *New York Sun*, praising the results of the "Big Brother Movement" for the benefit of boys taken from the Juvenile Courts, and asking guilelessly why Catholic men, and especially members of the Catholic Club, do not undertake such charitable work. The success of his ruse must have gratified him. Catholics came out of their retirement, and letter upon letter told the editor of the *Sun* what was being done by the clergy, by associations, and by members of the Catholic Club itself, to save the boy.

But there are Catholics not a few who think that social work is done well only when done outside the pale of the Church. If they know a little Latin, they never tire of quoting: "*Fas est et ab hoste doceri*;" and if they do not, they miss no opportunity of telling us how Protestants and Agnostics organize and administer their charities much better than we do. To such the "Big Brothers" must seem admirable, as practising the quintessence of Altruism. Its members are upright, clean, educated men, and they are supposed to take to themselves the little street arabs that find their way into the Children's Courts, to make of them friends and comrades, and thus to draw them away from evil courses to the life, more desirable from every point of view, of the "Big Brother." "Why does not the Catholic Church learn the lesson of the Big Brother?" The story of a Big Brother and his little brother was told in verse a good many years ago. It began as follows:

"It was in Margate last July I walked upon the pier;
I met a little vulgar boy, I said: 'What make you here?'"

The story was a sad one; but we fear that it will be repeated in the records of the "Big Brothers" if these be kept faithfully.

We cannot but praise the zeal of the Big Brothers; but the boys of the Juvenile Courts are not angels in the chrysalis awaiting only suitable conditions to spread their snow-white wings. Their moral reformation demands spiritual influences the Big Brothers do not pretend to supply, and therefore, notwithstanding perhaps a few successful experiments, the movement must end in failure. The discontented Catholic, however, must learn that the Church has been engaged in social work for centuries; that in the St. Vincent de Paul Society Catholic laymen took it up long before Protestants and others dreamed of doing so, that the clergy and people are laboring for moral and material betterment far more effectually than the As-

sociations he admires so much, and that he would do well to put himself in touch with their work before criticizing it.

SCIENCE

Mr. W. Niven has discovered a new mineral in the Guerrero district of Mexico which analysis has shown to be hydrophosphate of uranium and copper. It is to be known as Torbernite. Its action on a photographic plate in the dark is quite perceptible. Experiments are under way to determine whether the mineral is suitable as a raw material for the extraction of the salts of radium.

In the Lick Observatory *Bulletin* No. 180 Professor Campbell, the director, and Dr. Albrecht say that the amount of water vapor on Mars on February 2, 1910, was certainly less than one-fifth that above Mount Hamilton, where the relative humidity was 33 per cent.

ECONOMICS

The gross receipts of the State Railways in Japan for the past year were 44 million dollars, which sum was divided about evenly between expenses and profits. The receipts per mile were about \$9,000. Fifty per cent. of receipts as net profits seems to have been the established rule of railways in Japan even before the nationalization of the roads, according to figures in the *Japan Times*. As it gives no details of administration, one cannot say whether such remarkable earnings are due to excessive charges, insufficient wages, or failure to improve and increase permanent way and rolling stock, or to combinations of these three. Neither can one discuss the percentage of profits on capital invested and bonded debt; but, seeing that in the United States the ratio of running expenses to gross receipts is over 60 per cent., going sometimes above 70 per cent., with a tendency to increase year by year, one may be tempted to think that Japan would be a paradise for railway companies.

The manufacture of steel and iron has not yet reached in Japan such dimensions as to make the Government independent of other countries with regard to the material necessary for building and arming its navy. There is a government establishment at Edamitsu, Kyushu, set up at considerable expense and hitherto carried on at a loss, the deficit last year being about \$245,000. At the end of 1909 there were three smelters of the capacity of 150 tons a day. Others are being added which will make possible a production of 200,000 tons a year. Japan, moreover, was hitherto under the

disadvantage of having to go abroad for its iron ore, the chief source of supply being the mines of Korea, or Chosen, as it is now called. The annexation of that country has removed that inconvenience in great measure, though at present not a little of the ore comes from China, the yield of Japan itself being only some 50,000 tons a year. All this should reassure those who fear a Japanese invasion of this country. Notwithstanding the efforts of the Government, it will be long before Japan can build large fleets from its own steel and arm them and the army in the same way.

OBITUARY

The Rev. Alan Macdonell, one of the oldest members of the Society of Jesus in this country, died at Woodstock College, Md., on March 13, aged eighty-five years. Father Macdonell was a native of Prince Edward Island and he received his early education at the schools of that place. He was a member of the Order for over sixty years. He was a long time Socius to the Superior of the New York and Canada Mission, and exercised the ministry at St. Joseph's, Troy, old St. Lawrence's, New York City, and St. Peter's, Jersey City. In all these places he was much beloved, especially for his devotion to the poor and the homeless.

The Rev. Charles De Smedt, the head of the Bollandists, died at the College of St. Michael, Brussels, after a long career which does honor to the Church and science. Father De Smedt's reputation for learning extended far beyond the confines of his native Belgium. He was born in Ghent in 1833, and entered the Society of Jesus in 1851. Having taught literature and mathematics for several years, chiefly at the scholasticate of Tronchiennes, he was, in 1864, appointed professor of ecclesiastical history at Louvain. He remained there until 1876, except for one year at Brussels (1870-1871), where he was assigned to the work of the Bollandists, from which he was recalled to Louvain for reasons of health. For two years he interrupted his course of ecclesiastical history to teach theology. In 1876 he took up the work of the Bollandists permanently, and at the same time acted as Rector of the College of St. Michael, in Brussels, from 1899 to 1902. Ten years after his installation among the Bollandists he became the editor-in-chief.

His published works include: *Principes de la critique historique* (1880), and in Latin, *General Introduction to Church History*, treated from a critical standpoint (1876); *Dissertations on the first epoch of Church History* (1876); *Acts of the Bishops of Cambray, 1092-*

1138, with the original text, published for the Society of French History, with introduction and notes (1880); and in collaboration with Father Joseph de Backer: *Actes des Saintes d'Irlande*, based on the manuscript of Salamanca (1888); and in collaboration with his brethren of the Society of the Bollandists: *The continuation of the great work of the Bollandists entitled Acta Sanctorum*, the thirteenth volume for October and the first and second volumes for November; the *Analecta Bollandiana* quarterly from 1892 to 1906; the catalogue of the Latin hagiographical manuscripts, older than the sixteenth century, which are preserved in the National Library of Paris (1889-1893), and in Latin the *Bibliography of the Saints of the first epoch and of the middle age* (1898-1899).

Father De Smedt contributed numerous articles to various reviews—*Revue des questions historiques*; *Revue des questions scientifiques*, *Etudes religieuses*, of Paris, and *Revue Catholique de Louvain*. He was an honorary member of the Royal Academy of Belgium, and foreign correspondent of l'Institut de France from 1894, and also of the Royal Academy of History of Madrid. This dry enumeration gives no idea of the universal esteem for this savant who has been one of the most illustrious members of the distinguished Society of the Bollandists. It conveys no idea of this man of faith, of faith so profound that he trod the pathways of science without any fear that science might ever find itself in conflict with religious truth. The candor and honesty he displayed in historical and scientific inquiries made a deep impression on the Church's adversaries, and as Father De Smedt always adopted the most rigid scientific methods—seeking the truth above everything—his work and his life constitute an apology for the Church in the true sense of that word, and a brilliant testimony to the accord which exists between science and faith.

LETTER TO THE EDITOR

THE HIGHLAND MACDONELLS.

To the Editor of AMERICA:

The death last week at Woodstock, Md., of the venerable Father Alan Macdonell, S.J., recalls the interesting story of the early emigration to America of a considerable section of the Highland clan of Scotch Catholics to which he belonged.

The present Bishop of the diocese of Charlottetown, which comprises the Province of Prince Edward Island, is a McDonald, and so was the second incumbent of the see (1837-1859), and of the 53 priests now ministering within its confines 15 are McDonalds. They are the descend-

ants of the Catholic Highlanders driven from Scotland because of their faith. In the old records the clan name is spelled Macdonell, which in the lapse of years has been changed into several variants.

The first settlement of Highlanders in British North America was made in 1771, on Prince Edward Island, on the north coast, at the head of Tracadie Bay, almost due north of Charlottetown, by the Catholic John Macdonald of Glenaladale, of the family of Clanranald. Born in 1742, he was sent to the Jesuit college at Ratisbon, Germany, so that he might have a sound Catholic training, and returned in early manhood to his native Scotland, one of the most finished and accomplished gentlemen of his time. In 1770 a violent persecution was waged by the pervert Alexander Macdonald of Boisdale against the Gaelic-speaking Highland Catholics of the Island of South Uist. He demanded that they should either sign a paper renouncing their Faith, and promising never to hold any communication with a Catholic priest, or get off the island. They refused to forswear their religion, preferring rather to starve.

John Macdonald of Glenaladale, touched by the pitiable condition of the people, determined to take them to America. He therefore sold his estates to his cousin, the pervert Macdonald, and bought 40,000 acres on the Island of St. John (now Prince Edward Island), where he established a colony with two hundred of his fellow-Catholics from South Uist. The crown officials later offered him the governorship of Prince Edward Island, but owing to the anti-Catholic oath he would have had to take he refused the office. He died in the colony in 1811, retaining his leadership and influence to the end. It is from these sturdy confessors of the Faith that the Clan Macdonell, who have always taken so large a part in the progress of the Church on Prince Edward Island, have sprung.

An attempt was made in 1771 by James Macdonald, merchant of Porterie, and Normand Macdonald of Slate, in the Isle of Skye, to lead a colony of Catholic Macdonalds to North Carolina, where a Highland colony had already been established in 1739. They petitioned the Crown to allow them to purchase 40,000 acres of land in North Carolina, but their petition was refused on June 21, 1771, by the "Privy Council for Plantation Affairs" on the ground that the colony "shall be settled by foreign Protestants." So the tide of the immigration was turned to Prince Edward Island.

After Culloden many Protestant Macdonalds settled in South Carolina, among them the famous Flora Macdonald, who helped "Bonnie Prince Charlie" to escape

when he was defeated. With their countrymen of other clans, they spread over a large section of the State. At the outbreak of the American revolution, strange to say, in spite of all they had suffered from the House of Hanover, they remained loyal to its interests. A Major Donald Macdonald went to South Carolina from Boston and, with the help of Alan Macdonald, the local head of the clan, organized about 2,000 Highlanders under the standard of King George. They were defeated at the battle of Moore's Creek, Feb. 27, 1776, by the Continental militia, and with most disastrous effect to the loyalist cause in the Carolinas.

One of the strange phases of the history of the American Revolution was the hostility of so large a proportion of the Scotch to the patriot interests. In the first draft of the Declaration of Independence, laid before Congress July 1, 1776, it is declared: "At this very time, too, they are permitting their chief magistrate to send over not only soldiers of our common blood, but Scotch and foreign mercenaries to invade and destroy us." At the instance, however, of Dr. John Witherspoon, who was himself a native of Scotland, the word "Scotch" was stricken out.

A regiment of Macdonald Highlanders—750 men—was raised in Scotland in December, 1777, for service against Washington's army. One of the companies was recruited in Ireland. The regiment spoke Gaelic almost to a man; in fact, it was complained of them that they lagged behind in their military training because of their inability to understand the commands of the English-speaking drill-sergeants. This regiment reached New York in August, 1779, and remained here and on Staten Island until February, 1781, when they were sent to Virginia, where they were engaged until they surrendered with Cornwallis at Yorktown, and, returning to Scotland, were disbanded in March, 1784. The records tell of the high standard of their discipline and good behavior, crimes involving moral turpitude being entirely unknown among them.

There were several other Highland regiments in the British forces arrayed against Washington's armies. In one of them, the 84th Royal Highlanders, John Macdonald, the founder of the Highland Colony of Prince Edward Island, served as a captain with a company he raised among his clansmen on the island. At the completion of his service it was recorded of him that he was one of the "most accomplished-men and best officers of his rank in His Majesty's service."

For important services to the Crown Sir William Johnson received a grant of 100,000 acres in the New York Mohawk

Valley. For settlers there his agents induced three Highland Chiefs, the Macdonells of Aberchelder, Leek and Col-lachie to emigrate in August, 1773, with four hundred of their clansmen from Glengarry, Glenmorison, Urquhart and Strathglass, and to locate in Tryon County, about thirty miles from Albany, about a site then called Kingsborough and now known as Gloversville. There they made up a large part of the feudal system that Johnson had inaugurated and which was continued by his son Sir John Johnson. At the outbreak of the American Revolution the latter espoused the Tory cause and enlisted in it his Highland retainers, six chiefs of the Macdonell clan supplying him with about six hundred men. They were all captured by General Schuyler at Johnson Hall, on January 24, 1776, and put on parole not to engage again in the king's behalf or to leave the immediate neighborhood. In the following May Johnson broke this parole and fled with about two hundred of the Highlanders to Canada, reaching Montreal after a march of nineteen days of great hardship. Here he organized them into the "King's Royal Regiment of New York," in which and in "Butler's Rangers" and the "84th Royal Highland Emigrant Regiment" the chiefs and gentlemen were given commissions. He became thenceforth one of the most bitter and virulent foes the patriots had and the scourge of his former neighbors. In the savage cruelty with which the settlers on the border were harried by these Highland regiments they outrivalled even their Indian allies.

MacLean, in his history of the Highlander settlements in America, says that neither of the Johnsons provided priests for their Catholic Highlanders. "In 1785," he adds, "the people themselves took the proper steps to secure one who was able to speak the Gaelic, for many were ignorant of the English language. In the month of September, 1786, the ship McDonald from Greenock brought Rev. Alexander Macdonell, Scotus, with 500 emigrants from Kroydart, who settled with their kinsfolk in Glengarry, Canada."

In response to the invitation of Governor Crosby of New York, published in 1734, and calling for "the resort of Protestants from Europe to settle upon the Northern Frontier of said Province," Captain Lauchlan Campbell, in 1737, led a colony of eighty-three Highland families, numbering 433 persons, to settle about Fort Edward, New York. Among them were three Macdonells, who took up 1,000 acres of land. T. F. M.

New York, March 14.